EXPLORING CHRISTIAN LEADERSHIP IDENTITY

IN RELATIONSHIP TO FAITH DEVELOPMENT

IN ELEVENTH AND TWELFTH GRADE MID ADOLESCENTS

IN SELECTED PRIVATE CHRISTIAN SCHOOLS

A THESIS-PROJECT

SUBMITTED TO THE FACULTY OF

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DOCTOR OF MINISTRY

BY

JACK MICHAEL PEEVYHOUSE

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To my wife and best friend Illene

And

To my children; Joshua, Christa, and Jeremiah

I love you

To the many students and adults that God has allowed me to serve

To my friends who continue to walk with me in the Christian life

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ABSTRACT

The purpose of the research was to explore mid-adolescent leadership identity in the Christian school. The research focused on studying identity development in relationship to biblical faith development, biblical leadership and biblical community. The research was descriptive in nature, involving a hybrid methodology of quantitative and qualitative data. A survey was used to collect the data from eleventh and twelfth graders within three selected private Christian schools. The focus of the survey was those that self-identified as leaders and their data was divided between each of the three research questions for analysis. The study concludes by reflecting on key themes that emerged in this study in relationship between leadership identity and faith development.

CHAPTER ONE

INTRODUCTION

1. General Lack of Leadership and Leadership Development

Whether discussing corporate business, church/parachurch organizations, or educational institutions, leadership is a central concern, particularly regarding who leaders are and what leadership is. As popular as the topic of leadership is, why there has not been more success at turning out both more and better leaders continues to perplex. The complexity of understanding leadership, says Barbara Kellerman in *The End of Leadership* is heightened by the more than 1500 definitions of leadership and about 40 different leadership theories circulating.[1] Peter Northouse in *Leadership* states that with all the scholarship dedicated to leadership, the only thing scholars have been able to agree on is that they cannot agree on how to define leadership.[2] How can a correct understanding of leadership identity be developed in current and future leaders if there is confusion in defining leadership? How can future leaders be encouraged to learn leadership if it is unclear who leaders are and what leadership is?

1a. Lack of leadership in the workplace: Inabilities to pass the torch

In the midst of confusion regarding how leadership works and who should be leading, are reports describing a crisis of a dearth of leaders, but specifically of moral leaders. Ron Carucci in *Leadership Divided* refers to a survey completed by Drake Beam Morin that showed 94% of North American companies reported they were not successfully training future leaders to replace the 60 million baby boomers that will have

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[1] Barbara Kellerman, *The End of Leadership* (New York: Harper Collins, 2012), preface xxi.

[2] Peter G. Northouse, *Leadership: Theory and Practice* (Thousand Oaks: SAGE Publications, 2013), 4.

left the workplace by the year 2021.[3] A poll of 200 professionals showed 40% of

companies were unsuccessful at creating a cooperative bridge between older and younger

employees. This lack of collaboration has blocked younger employees from eventually

moving into leadership.[4] Younger potential leaders are described as "unwilling to tolerate

the deteriorating standards of leadership to which they believe they have been

subjected."[5] This presents a problem for the future development of younger leaders.

1b. Lack of leadership in the American church: Inability to identify leadership

Jimmy Long in *The Leadership Jump* refers to a 1998 George Barna study that

showed only 5% of current pastors identified themselves as leaders.[6] The phrasing of the

questions in this study revealed that pastors may view leadership as a specific gift,[7] thus

compartmentalizing leadership from other skills rather than viewing leadership as

transformative. This would coincide with a May 2009 study completed by the Research

for Leadership Network that showed 81% of 232 senior pastors with church attendance

above 2,000 viewed their role as "preacher/teacher" - whereas only 16% saw themselves

as "pastor, shepherd or spiritual guide," terms that seem to more closely describe

leadership.[8] While many pastors may see themselves as leaders, they prefer to identify

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[3] Ron A. Carucci, *Leadership Divided: What Emerging Leaders Need, And What You Might Be Missing* (San Francisco: Jossey-Bass, 2006), 5.

[4] Carucci, *Leadership Divided*, 5.

[5] Carucci, *Leadership Divided*, 8.

[6] Jimmy Long, *The Leadership Jump: Building Partnerships Between Existing and Emerging Church Leaders* (Downers Grove: InterVarsity Press, 2008), 179.

[7] George Barna, *The Second Coming of the Church* (Nashville: Word Publishing, 1998), 32-37.

[8] Audrey Barrick, "Mega Church Leaders See Themselves as Teachers Not Pastors." Christian Post. (May 2009), accessed January 3, 2014, http://www.christianpost.com/news/survey-megachurch-leaders-see-themselves-as-teachers-not-pastors.

themselves with the terms teacher and shepherd. Pastors are frustrated with how to define who leaders are and what leadership is, and they question whether they follow a secular or biblical model for leadership.[9]

2. Leadership Needs Among Teens

Preparing more and better leaders can best be pursued through understanding that leadership identity can be taught among mid-adolescents. James Kouzes and Barry Posner in *The Leadership Challenge* conclude that the persistent belief that leadership cannot be learned may be the most critical ailment inhibiting the development of leaders.[10] Mid-adolescents should be encouraged to identify as leaders.

A 1998 study by Josephine A. Van Linden and Carl I. Fertman explored the importance and practices of developing leadership among adolescents. Van Linden and Fertman discovered that most students do not have the information they need to help them understand what leadership is and how they experience it in their lives. Unfortunately this lack in providing an understanding and practice of leadership may affect most students.

Additionally, this study showed that the formal setting provided by secondary schools and community resources is limited in its availability.[11] Lee Bolman and Terrence Deal in *Reframing Organizations* agree that structures and systems that limit

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[9] Eric Reed and Collin Hansen, "How Pastors Rate as Leaders," Leadership Surveys Leaders and Their Congregations, Leadership, (Fall 2003), accessed August 22, 2015, http://vision-ministries.org/pdf/How_Pastors_Rate_as_Leaders.doc.

[10] James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 3rd edition (San Francisco: Jossey-Bass, 2003), 386-87.

[11] Josephine A. Van Linden and Carl I. Fertman, *Youth Leadership: A Guide to Understanding Leadership Development in Adolescents* (San Francisco: Jossey-Bass, 1998), 61.

development are problematic.[12] Unfortunately, Van Linden and Fertman found that secondary schools did not seem to take issue with their limited scope of who were recognized as leaders or to whom leadership opportunities were offered. These researchers listed two reasons behind these limited structures and systems for student leadership. First, schools lacked the necessary expected outcomes from leadership opportunities.[13] Second, youth were seen by most adults as either possessing or not possessing leadership ability. In many cases, parents described their own teenage sons or daughters "as a good person and nice, but not a leader."[14] Limited structures and systems like these have been problematic for the development of leadership identity. Instead, leadership development must incorporate clear expected outcomes and should support the theory that leadership can be learned.

Secondary schools have been identified as having the potential for making significant contributions in the cultivation of leadership in mid-adolescents despite their potentially problematic structures. Van Linden and Fertman concluded schools are "hot beds" for developing leadership identity in adolescents.[15] But they caution that a plethora of leadership programs does not guarantee teens learn leadership, especially since most programs tend to focus on transactional leadership.[16] Schools will need to make at least

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[12] Lee G. Bolman and Terrence E. Deal, *Reframing Organizations: Artistry, Choice, and Leadership* (San Francisco: Jossey-Bass, 2008), 7.

[13] Van Linden and Fertman, *Youth Leadership*, 186.

[14] Van Linden and Fertman, *Youth Leadership*, xx

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[15] Van Linden and Fertman, *Youth Leadership*, 224.

[16] Van Linden and Fertman, *Youth Leadership*, 224.

two changes for adolescents to succeed in leadership development.[17] First, both adults and teens need to recognize everyone is a leader; second, it is necessary to decrease the present emphasis on transactional leadership and increase emphasis on transformational leadership.[18] These changes focus on adolescent identity development by helping students see themselves as leaders and understand that leadership identity is an evolving process that can be taught.

2a. Contemporary youth identity development

Participating communities in Van Linden's and Fertman's study were assisted in completing their own leadership scans, which enabled them to evaluate their leadership environments. Their results revealed that a major contributor to the misunderstanding of leadership among youth was their level of activity. The busy life of youth provides little opportunity to consider leadership when they are also "trying to answer two major questions, 'Who am I?' and 'Where do I fit in?'."[19] Due to the ongoing pressures of core identity development and time management, most youth have concluded that they are not leaders.[20] Kenda Dean refers to youth struggle with identity revealed in the National Study of Youth and Religion (NSYR).[21] She describes that youth choose their individual

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[17] Van Linden and Fertman, *Youth Leadership*, 224.

[18] Van Linden and Fertman, *Youth Leadership*, 121.

[19] Van Linden and Fertman, *Youth Leadership*, 30.

[20] Van Linden and Fertman, *Youth Leadership*, 30.

[21] "The National Study of Youth and Religion," http//www.youthandreligion.nd.edu/, accessed November 2013.
This study is referred to as the largest most inclusive attempt to study the American teen. It involved interviews of over 3,300 teens between ages thirteen to seventeen and was followed up with a longitudinal study of 2,500 of those teens to measure how their lives were changing. Kenda Creasy Dean, *OMG: A Youth Ministry Handbook* (Nashville: Abingdon Press, 2010), 16. In addition to teens, parents were included in the phone interviews which added to the uniqueness of this study. "Annual Report," Lilly Endowment, Religion Division, 2002, 46.

selves as the primary means for determining what they believe and how they behave, an ideology now termed Moralistic Therapeutic Deism.[22] Thus, because youth turn inward to determine their identity and behavior with a simultaneous commitment to their activities, there is little space or desire for developing a leadership identity. Kouzes and Posner term this closed-ness to being teachable as "fixed mindset" and emphasize the need for change to a "growth mindset" that recognizes the potential for inner growth and development.[23]

Christian Smith describes that phase of mid-adolescence to emerging adulthood a "rootless generation."[24] The slow emergence of youth into adulthood (as "adultolescence") is, in comparison to other age groups, "one of the most self-focused, confused, and anxious age groups."[25] James Fowler's stages of development list the individuative-reflective stage as a time of sorting out what youth have been told from what they own as their personal faith and beliefs.[26] However, most youth reach a plateau in their development in the preceding synthetic-conventional stage, in which they adopt a belief system.[27] As Fowler has pointed out, a culture is in serious trouble when youth do not receive the needed influence of adults in their lives, therefore leading youth to depend

[22] Kenda Creasy Dean, *Almost Christian: What The Faith of Teenagers is Telling The American Church* (Oxford: University Press, 2010), 6.

[23] James M. Kouzes and Barry Z. Posner, *Credibility: How Leaders Gain and Lose it, Why People Demand It* (San Francisco: Jossey-Bass, 2011), 123-24.

[24] Christian Smith, Interview by Katelyn Beaty, "Lost In Transition" (October 2009), accessed January 3, 2014, http://www.christianitytoday.com/ct/2009/October/21.34

[25] Smith, Interview by Katelyn Beaty, "Lost In Transition."

[26] "James Fowler's Stages of Faith Chart." 1981. Useful Charts Publishing. 2010, accessed January 18, 2014, http://www.usefulcharts.com/psychology/james-fowler-stages-of-faith.html.

[27] "James Fowler's Stages of Faith Chart.".

on their individual selves to determine values.[28] Teachers, as adults have an opportunity

here to teach leadership identity.

Chap Clark and Dee Clark refer to these stages as mid-adolescence beginning at

14 or 15 years of age and ending around 19 or 21.[29] Two obstacles to development

affecting this age span include a focus on the self and a tendency to live life in a variety

of settings "through a variety of selves," primarily because adolescent core identity is yet

to be established.[30] In order to equip more and better leaders for the future, it is essential

to assist mid-adolescents to successfully develop within stages of faith development,

becoming responsible towards themselves and others.

2b. Hindrances to youth self-identification as leader

Further complicating youths' ability to develop leadership identity is that neither

youth nor adults use the term "leadership" when describing themselves. Adults tend to

see leadership as a skill, limited to job titles, compartmentalized away from and

inconsistent with leadership identity.[31] Youth have a similar tendency to

compartmentalize leadership. Van Linden and Fertman cite the example that youth might

be persuaded to conclude they were successful in showing leadership in a particular

instance, but they would not conclude they are a leader based on that incident.[32] Van

Linden and Fertman further point out that in the adult workplace the concept of

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[28] James W. Fowler, *Weaving The New Creation: Stages of Faith and The Public Church* (New York: Harper Collins Publishers, 1991), 108.

[29] Chap Clark and Dee Clark, *Disconnected: Parenting Teens In A Myspace World* (Grand Rapids: Baker Books, 2007), 133.

[30] Clark and Clark, *Disconnected*, 146.

[31] Van Linden and Fertman, *Youth Leadership*, 7.

[32] Van Linden and Fertman, *Youth Leadership*, 7.

leadership has been equated with "being at work on time, doing the job, and not causing problems" and "management and supervision."[33] Understanding these terms "can be particularly overwhelming notions for adolescents, and their fear of 'bossing' can keep them from exploring their leadership potential."[34]

Most youth do not think of themselves as leaders because of their mental model of leadership identity. Hence, "they view leadership as something formal and distant. It is only for the popular kids, for those who make things happen; it is something adults have and teens don't; it is being the boss, doing the right thing. It is, young people and many adults insist, difficult to attain."[35] Therefore, confusion in defining leadership may lead most adolescents to conclude they cannot be leaders.[36] They are in need of a better mental model to shape their understanding of leadership identity.

2c. The importance of transformational leadership development among Christian teens

Scott Cormode writes that "the essence of Christian leadership is to transform people's mental models so that God's people use Christian categories to make sense of their lives."[37] The transformative mental model of servant leadership assists in identifying who Jesus is thereby leading to a Christian leadership identity that changes how people

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[33] Van Linden and Fertman, *Youth Leadership*, 7.

[34] Van Linden and Fertman, *Youth Leadership*, 7.

[35] Van Linden and Fertman, *Youth Leadership*, 20.

[36] Van Linden and Fertman, *Youth Leadership*, 7.

[37] Scott Cormode, "Christian Leaders Transform Mental Models," IS500 Touchstone Article Class Syllabus, accessed December 6, 2015, 1. Fuller Theological Seminary.

live.[38] Transformational servant leadership begins with changing the leader. Thus it is important to determine adolescents' default understandings of leadership identity for determining how much or what kinds of change should be accomplished.

Northouse states that transactional leadership does not look to the needs of individuals nor does it address personal development. It focuses on getting things done that advances both the leaders' and followers goals and is therefore a *quid pro quo* style of agreement.[39] In contrast, transformational leadership focuses "on the process of 'being' a leader, helping people transform themselves from followers into leaders."[40]

James MacGregor Burns, an initial author on transformational leadership, believes transformational leadership brings the best out of followers and turns followers into leaders while creating a high sense of morality.[41] An emphasis on transformational leadership could successfully address Barbara Kellerman's complaint that in spite of all the pedagogy regarding leadership, leaders are ineffective and unethical.[42] The desire for moral leaders was expressed in a 2012 survey that showed more than 64% of Christians in America believed that integrity and authenticity were the most important characteristics of a leader.[43] Cultivating robust leadership necessitates the emphasis on a

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[38] Cormode, "Christian Leaders Transform Mental Models," 2.

[39] Northouse, *Leadership*, 195.

[40] Van Linden and Fertman, *Youth Leadership*, 9.

[41] James MacGregor Burns, *Leadership* (New York: Harper and Row Publishers, 1978), 4, 107.

[42] Kellerman, *The End of Leadership*, xix.

[43] George Barna, "Christians on Leadership, Calling, and Career." Barna Group, 2013, accessed September 3, 2015, http://www.barna.org/barna-update/culture/609-christians-on-leadership-calling-and-career#.VdjB7zZRHVI.

transformational mental model of leadership identity, resulting in responsible moral

leaders.

This author argues that the transformational mental model of servant leadership

contributes to leadership identity in mid-adolescents, preparing them to become

responsible leaders. Van Linden and Fertman concluded that within schools adolescents

stand to benefit more in their development as leaders where transformational leadership is

emphasized, because it properly stresses being over doing, "being a leader" (who one

is).[44] Robert Greenleaf explains that servant leadership "offers a means to personal

growth spiritually, professionally, emotionally, and intellectually."[45] In addition, says

Greenleaf, servant leadership encourages everyone to develop a leadership identity that

incorporates serving as a means of leading.[46] Thus servant leadership is a relevant model

for adolescent leadership identity development by assisting in adolescent core

development.

3. Youth Leadership Identity Development in Christian High Schools

Development of Christian leadership identity can be pursued as part of the larger

academic program within the environment of private Christian schools. Christian schools

can interweave faith and leadership and emphasize reflection as part of their development

of students. Stephen Fyson explains that education errantly tends to be about information

transfer when it should be about students having the opportunity to "think deeply about

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[44] Van Linden and Fertman, *Youth Leadership*, 18.

[45] Robert K. Greenleaf, *The Servant Leader Within: A Transformative Path* (Mahwah: Paulist Press, 2003), 24.

[46] Greenleaf, *The Servant Leader Within*, 24.

what they believe and why they believe it."[47] Christian schools by nature have the potential to address leadership identity from a spiritual foundation, making faith central for understanding what leadership is and guiding how leaders lead.

The Association of Christian Schools International (ACSI) provides accreditation and support in Christian education to private Christian schools. A study of 313 ACSI secondary schools reported in 2004 that only 25% of Christian high schools offer a course curriculum in leadership and that 33% incorporate some kind of reflection as part of developing leadership in students.[48] Because there is a lack of evidence leadership development takes place within many of the schools' other environments (such as athletics, classroom, service activities, student government, etc.),[49] it is questionable how intentional schools are in fostering leadership development.[50] Thus, as popular as leadership development may be within these schools, it may be more of an expressed desire than an expected outcome. The 25 student outcomes ACSI lists include spiritual development, but may leave the educator to determine how these apply to leadership.[51]

The actual ACSI Leadership Curriculum developed for high school students, though it specifically addresses leadership, needs to better engage servant leadership as a transformational form of leadership identity, expand leadership preparation for the

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[47] Stephen Fyson, "The School As Community: Learning For Service In An Era of Educational Narcissism" in *Foundations of Education, A Christian Vision*, ed. Matthew Etherington (Oregon: Wipf and Stock, 2014), 227.

[48] Valerie A. Martin, "Leadership Skills Development: Current Practices Within Christian High Schools To Prepare Students For Leadership Roles." (D.Ed. Diss., Pepperdine University, 2004), 116-17.

[49] Martin, "Leadership Skills Development," 95.

[50] Martin, "Leadership Skills Development," 118-19.

[51] Martin, "Leadership Skills Development," 144-145.
Two examples for spiritual development include: "Know, understand and apply God's Word in daily life" and "Skills, have the skills to question, solve problems, and make wise decisions."

inclusion of more students, and provide a more substantial foundation for Christian leadership identity from Scripture instead of skill development.[52] The emphasis in high schools on skill development may cause student leadership to focus on developing of plans and running programs, which is typical of models of student government. In this context, a transactional practice of leadership may lead students to conclude that programming is all that is needed for leadership and may limit student understanding of the transformative nature of servant leadership in conjunction with faith and community.

4. **Summary of Context**

There is a dearth of adult and youth leaders, especially moral ones. There is confusion among adults in how to define what leadership is and who leaders are; this failure at leadership identity trickles down through the workplace and educational institutions to emerging generations of potential leaders. In the church, most senior pastors have compartmentalized leadership from other skills rather than viewing leadership as transformative, thus limiting understanding of leadership identity. This compartmentalization of leadership by adults and emphasis on transactional leadership has persuaded mid-adolescents that only some can be leaders and has created distance between leaders and followers. Accordingly, mid-adolescents demonstrate a lack in ability and in time management for developing relationships, and self-determinant youth lifestyles (coupled with feelings of brokenness and struggling self-identity) has caused a decline in mid-adolescent desire for understanding and teachability in transformational leadership identity.

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[52] Association of Christian Schools International. "ACSI Leadership Curriculum," accessed 2006, https://www.acsi.org.

Christian leadership identity among mid-adolescents needs to be explored to understand how youth perceive what leadership is and who leaders are, thereby laying groundwork for empowering secondary schools to reach their potential as "hotbeds" for cultivating leadership identity in mid-adolescent Christians. Mid-adolescents have been shown to have the potential for learning leadership identity, as adults assist them in understanding transformational leadership. Preparing mid-adolescents in biblical faith-based servant leadership will make it possible for mid-adolescents to become responsible leaders while helping to address the crisis in Christian leadership. Key to this exploration for preparing mid-adolescents in biblical faith-based leadership involves how mid-adolescents understand faith, leadership, and community.

5. Project Purpose: Statement of the research project

Therefore, this study explored Christian leadership identity in eleventh and twelfth grade mid-adolescents at selected private Christian high schools in an effort to lay groundwork for future design for leadership identity development in the Christian high school setting.

6. **Research Questions**

(1) How do mid-adolescents view faith development and its influence on leadership identity?

(2) What do mid-adolescents determine is the origination, motivation, and purpose of leadership?

(3) What is mid-adolescents' view of Christian community and its influence on leadership identity?

7. Limitations and Assumptions

7a. Limitations

This study explored Christian leadership identity in mid-adolescents in relationship to Christian faith development and Christian community. This study was limited in the following:

(1) Christian faith development was discussed as it related to influencing leadership identity. Additional research would help to determine what influences Christian faith development in mid-adolescents.

(2) Christian community was discussed as it related to faith development and influencing leadership identity. Additional research would help to determine what influences Christian community among mid-adolescents.

(3) Leadership skills were not the focus of this study. Instead, this study sought a foundational understanding of leadership that focused on leadership identity in relationship to Christian faith development. Additional research on leadership skills would help to determine skill deficits and strengths.

(4) The schools' curriculum and efforts to develop leaders were not evaluated in this study. Additional research would help to identify the influence of curriculum on developing leaders.

(5) This study was culturally bound due to the limited numbers represented within some of the ethnicities that participated.

7b. Assumptions

(1) Private Christian education is one context in which Christian leadership identity of mid-adolescents can be fostered.

(2) Private Christian Schools encourage a Christian faith, Christian community, and Christian leadership among their students, faculty, staff, and parents.

(3) This study was voluntary for participants and individual responses could not be connected to any one individual; thus, it is assumed students gave truthful responses.

8. Definitions

Mid-adolescence is a term used to describe the period of life development that takes place between 14 and 21 years of age.

Northouse defines leadership as "a process whereby an individual influences a group of individuals to achieve a common goal."[53] Northouse refines the role of and expands what leadership includes, stating that a relationship exists between leaders and followers making it possible for everyone to participate in leadership.[54]

The model of transactional leadership may be one of the most common forms of leadership practiced within secondary education because it focuses on getting others to participate in what leaders have organized. This reflects what adults and adolescents think of when they think of leadership: "doing leadership tasks."[55] Transactional leadership is based on the practice of reciprocation: "I will do this for you, and in return you will do that for me."[56]

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[53] Northouse, *Leadership*, 5.

[54] Northouse, *Leadership*, 8.

[55] Van Linden and Fertman, *Youth Leadership*, 16.

[56] Richard Osmer, *Practical Theology: An Introduction* (Grand Rapids: Wm. B. Eerdmans, 2008), 176.

By contract, transformational leadership is focused "on the process of 'being' a leader, helping people transform themselves from followers into leaders."[57] Osmer states transformational leadership is about "deep change,"[58] which begins with addressing one's "own core values."[59]

Spiritual servant leadership provides the model for how leadership is to be expressed in mid-adolescent leadership identity. Osmer explains spiritual servant leadership describes "the goal of change: change to what end and for what purpose?"[60] Greenleaf believes that by putting together the two terms "servant" and "leader," one becomes a "complete person."[61] Thus leadership identity develops full humanity in servant leadership.

9. Overview of Thesis

The research presented here examines the areas of faith development, leadership, and adolescent development. The information provides understanding from precedent literature, a biblical theology, and a descriptive analysis of the current status of Christian leadership identity among mid-adolescents. This project contains six chapters: an introduction, theological foundation, literature review, designs and methods, data display and analysis, and outcomes.

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[57] Van Linden and Fertman, *Youth Leadership*, 9.

[58] Osmer, *Practical Theology*, 177.

[59] Osmer, *Practical Theology*, 178.

[60] Osmer, *Practical Theology*, 183.

[61] Greenleaf, *The Servant Leader Within,* 40.

9a. Biblical theological foundation

Chapter two, the theological foundation, has three sections. Section one is a biblical analysis of Christian faith development. The information gathered here leads to an understanding of the elements of faith development, the critical foundation of faith to the Christian life, the importance, content and processes of making Christian faith foundational to leadership identity. The next section, the theological study of Christian leadership, provides an inductive approach to various biblical authors' understanding of leadership in relation to four themes that arose from this study: the origination, motivation, purpose, and empowerment of leadership. Section three engaged Christian community in the New Testament, including narrative and epistolary texts. The Christian community as it appears in Scripture participates in the shaping and empowerment of leadership identity for characters in Scripture and should form the identities of people seeking to embody biblical leadership principles.

9b. Literature review

Chapter three, the literature review, examines three related themes. First is a description of adolescent identity development reviewing the evolving development of the adolescent brain and individual and social development as they relate to stages of identity development. This provides understanding of how adolescents are capable of perceiving faith and leadership. The second section regards adolescent Christian faith development. It examines the crisis existing between youth and faith development revealed in youth leaving the church, mid-adolescents' difficulty in moving forward in stages of faith development, and mid-adolescent emphasis on self. The role of adults and community provides understanding of their critical support for a biblical faith that

influences a biblical leadership identity. The third section of the literature review concerns the characteristics and status of Christian leadership. The complexity of understanding leadership hinders leadership identity development in adolescents. Biblical characteristics of leadership are derived from a biblical faith and embody spiritual servant leadership as a model for both transactional and transformational leadership. This literature review presents projects that involve both adults and community to demonstrate emphasis on Christian leadership development in mid-adolescents.

9c. Research design and methodology

Chapter four, research design and methodology describe how the researcher gathered the field data. Discoveries from both the literature review and theological foundation shape the content and structure of the survey instrument used to collect data. Both quantitative and qualitative data were used as a hybrid methodology to elicit survey respondents' understanding of their own leadership identity. Quantitative data was sought through a five-point Likert Scale. Qualitative data was collected through the use of open-ended questions that allowed for the practice of grounded theory (allowing for themes to arise from respondents).

9d. Data display and analysis

Chapter five, data display and analysis presents the survey responses and analyzes them as they relate to the three research questions. This chapter begins with a sample display of the data for the survey questions used for each of the three research questions and content analysis of the descriptive responses. The social demographics of the respondents in this survey precede an analysis of respondents' data for the survey questions divided between the three research questions. A summary of the analysis

relates respondents' understanding of leadership, respondents' motivations and adults' influences on leadership identity, the influences of Christian faith development on leadership identity, and the influences of Christian school community on leadership identity.

9e. Outcomes

Chapter six, outcomes discusses key themes that emerged from survey responses relevant to each of the three research questions. Preceding this discussion is a review of the methodology. The Biblical Theological Foundation and Literature Review are referenced to assist in the critical evaluation of these key themes. Following this discussion are applications describing the immediate usefulness of this research for Christian high school ministry. Future actions include the use of this study for academic curricula, consultation with participating schools, and further research using similar analysis. Finally, a summary statement describes the purpose and significance of the research.

CHAPTER TWO

BIBLICAL THEOLOGICAL FOUNDATION

This chapter will provide a biblical theological framework for developing

Christian leadership identity in mid-adolescent Christians. 2 Timothy 3:16-17 will define

how the Bible is approached in this study: "Every Scripture is inspired by God and is

useful for teaching, for showing mistakes, for correcting, and for training character, so

that the person who belongs to God can be equipped to do everything that is good."[1]

Biblical theology is foundational to shaping character and provides the fuel for

leadership,[2] because "beliefs always precede behavior."[3] The three sections in this

chapter will respond to the previous analysis of the expressed needs of mid-adolescents.

First, mid-adolescents today feel abandoned by adults and alone in their decisions,

and they desire trusted guidance. Additionally, youth seem confused regarding Christian

identity and may have settled for a self-determinant lifestyle, interpreting truth based on

personal inner feelings, and a disconnect between faith and life. This self-determinism,

lack of moral compass and disconnect with faith and life may imply that youth lack a

foundation for a thriving relationship with Christ that would prepare them for Christian

leadership. Therefore the first section in this chapter will be an analysis of biblical faith

development as a means of supporting Christian leadership identity.

Second, mid-adolescents may not see themselves as leaders due to a lack of

information regarding the design and intentions for leadership. A disconnect between

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[1] "All Scripture citations are from the CEB unless otherwise stated."

[2] Walter C. Wright Jr., *Relational Leadership: A Biblical Model for Influence and Service* (Colorado Springs: Paternoster Publishing, 2009), 31.

[3] Wright, *Relational Leadership*, 34.

faith and leadership illustrates the need for a biblical understanding of the origination, motivation, purpose, and empowerment of leadership. This chapter therefore provides a section on a conceptual study of biblical leadership identity.

Third, Christian mid-adolescents tend to lack in commitment to Christian community that would help them to mature in the Christian faith.[4] A biblical understanding of Christian community may lead to mid-adolescents becoming deeply rooted in community.[5] This section will discuss the design and purpose of the Christian community and its effects on leadership identity development as described in the New Testament.

This author has used the term "biblical" to discuss faith, leadership, and community, to distinguish from secular forms of these terms. Biblical faith, leadership, and community will supply the framework for mid-adolescent Christians to develop Christian leadership identity. Leadership identity will be measured as being transformational, established in Christ, by Christ, for Christ (Hebrews 13:21).

Most adolescent student leadership within secondary schools focus leadership activities and the limited training offered on transactional, rather than transformational leadership.[6] This is in contrast to a foundation of identity and character development that is based in transformation demonstrated in the Christian Scriptures. A biblical analysis of Christian faith development is the first response toward answering: "What guidance can be found in Scripture to provide a foundation for Christian leadership identity in eleventh

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[4] Drew Dyck, *Ex-Christian: Why Young Adults Are Leaving The Faith...And How To Bring Them Back* (Chicago: Moody Press, 2010), 176.

[5] Timothy Keller, *Galatians For You* (USA: The Good Book Company, 2013), 32.

[6] Josephine A. Van Linden and Carl I. Fertman, *Youth Leadership: A Guide To Understanding Leadership Development In Adolescents* (San Francisco: Jossey-Bass, 1998), 121, 186.

and twelfth grade Christian mid-adolescents?" The information gathered here leads to an understanding of the cultural elements of faith development and the critical foundation faith is to the Christian life. This study on faith development provides an understanding of the importance, content for instruction, and processes of equipping present and future generations in the Christian faith.

The theological study of Christian leadership provides an inductive approach to various biblical authors' understanding of leadership in relation to its origin, motivation, purpose, and empowerment. This leads to recognizing that leadership is what it means to be fully human, serving as God's representatives. While some might attempt to argue that Scripture excludes various ages or genders from participation in leadership, it presents leadership as applying to all humanity. This analysis supplies an understanding of God's initiative to involve all of humanity as his representatives in the practice of servant leadership that reconciles humanity and all of creation into relation to himself and enhances the effectiveness of creation to reflect his will for his Kingdom.

A study of biblical community in the New Testament looked at examples of biblical community in action as well as imperatives emphasizing its' criticalness to the Christian life. This focus on biblical community presented the non-negotiable attachment and connectedness that all Christians have to Christ and therefore to one another. The analysis of biblical community in the New Testament underlines the necessity for Christian mid-adolescents to understand and commit to Christian community, as participants in God's new family. A combined biblical understanding and practice of Christian community may better prepare these mid-adolescents for future faithfulness in leadership.

1. Biblical Faith Development

The Old Testament presents development of faith through the use of commands and stories. Through reflection, practice, and obedience, faith in God moves beyond religious associations of faith to an interpersonal relationship between humanity and its creator. Christian faith development, while containing elements of structured instruction, exists within a cultural framework of ideas, values, and purposes.[7]

1a. God's intended relationship with humanity forms identity

In Genesis 3:8, the anthropomorphic image of God moving through the garden portrays God as the Lord of the Garden,[8] overseeing all he created. Since the text does not mention God coming down to earth, it implies God has been dwelling on earth in relationship with humanity.[9] When sin had entered in, humans attempted to take control out of fear and a sense of desperation by covering themselves and hiding (vv. 7-8). For humans to attempt to escape God was futile. Yet this inability to remove themselves from God's presence was to their advantage. What begins to take place between God and humanity is a relationship of reconciliation, God initiating ("Where are you?" v. 8) and renewing the relationship he has intended. In the beginning before sin entered the human heart, God and humans abode together. Now through God's initiative humans are invited to continue to abide in relationship with God, but it is on broken terms due to humans' sin. After God clothes the humans, he sends them out of the garden to farm (v. 23). Humanity was created for relationship with God and the relationship continues. Whereas

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[7] Scott Cormode, *Making Spiritual Sense: Spiritual Leaders As Spiritual Interpreters* (Nashville: Abingdon Press, 2006), 67.

[8] Walter Brueggemann, *Genesis: In Bible Commentary for Teaching and Preaching* (Atlanta: John Knox Press, 1982), 49.

[9] Gerhard Von Rad, *Genesis: A Commentary* (London: SCM Press LTD, 1972), 91.

before this relationship had very few instructions, humanity's sinful condition requires a needed assistance for God to be foundational to all of people's thoughts and activities, passed on in relationship from one generation to another. God through his care for his people will serve as the model of faithfulness. Through the covenants God will make with humanity after the scene in the garden, humanity is invited to continue to abide in relationship with God, but the relationship is on broken terms due to humanity's sin. Deuteronomic code will be used as an example of God's ways to guide people in relationship with God, thus grounding humanity's identity in God.

Genesis 3 describes God dwelling on earth in relationship with humanity: emphasizing that people were created to be in relationship with God. Humanity wrongly interpreted God's purposes and sinned. By God's initiative relationship with humanity is re-established.

1b. The responsibility for developing the next generation of faithful people in the Old Testament: Identity as God's representatives

Both present and future generations are important to God's purposes. Patrick Miller describes the instructions in Deuteronomy as intended to create "a memory for the new generation…by painting pictures (8:7-10; 29:22-23) and telling stories (6:20-25), so the children may receive as real what they did not experience."[10] Deuteronomy 6:4-5, referred to as the Shema states: "Israel, listen! Our God is the Lord! Only the Lord! Love the Lord your God with all your heart, all your being, and all your strength." The initial statement here defines Israel's identity as belonging to God, "to characterize the nature of

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[10] Patrick D. Miller, *Deuteronomy: A Bible Commentary for Teaching and Preaching* (Louisville: John Knox Press, 1990), 109.

the relationship between God and people."[11] While it might be possible for people to show a nominal devotion to YHWH above all other gods, "the Shema lays claim to total devotion and obedience."[12] The second command in the Shema is to love God. Mark Biddle explains "the Shema does not call for interior, private, or 'spiritual' devotion. Instead one is to love YHWH with all one's very life."[13] The devotion of humans towards God is driven by love and encompasses one's total being.

Verses 6-9 contain three commands from Moses about how to make the Shema pivotal in all Israel does. First, they are to continually meditate on these words (v. 6). Second, it is to be taught to their children through conversation everywhere they are with them during the day (v. 7). Third, they are to place these words as a sign and symbol on their bodies, doorframes, and city gates (vv. 8-9).[14]

The emphasis in Moses's instructions falls on v. 7 regarding "instructing the children." The book of Deuteronomy as a whole "is always aimed at the next generation."[15] The intent was to prepare each generation to live in faithful, obedient relationship with God, based on love.

There are numerous references to children in Deuteronomy, such as "the next generation (cf. 1:36, 39; 4:40; 5:9, 29; 6:2), receiving the land (1:36, 39), prosperity and

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[11] Miller, *Deuteronomy*, 98.

[12] Mark E. Biddle, *Deuteronomy* (Macon: Smyth and Helwys Publishing Incorporated, 2003), 124.

[13] Biddle, Deuteronomy, 126.

[14] While it is difficult to determine if these symbolic acts were figurative, later they did begin to be practiced through the use of phylacteries. Gerhard Von Rad, *Deuteronomy: A Commentary* (Philadelphia: The Westminster Press, 1966), 64.

[15] Miller, *Deuteronomy*, 107.

good (5:29), long life on the land, and fearing the Lord (6:2)."[16] The future generations represented in children in Deuteronomy were to be properly instructed in the ways of YHWH. This instruction was to instill in their hearts a loving faithfulness to YHWH.

The educational process for establishing faithfulness in their children included instructions about how to answer their children's questions about why they follow YHWH (v. 20). In Israel, responding to questions was a means of instructing "the next generation the meaning of its rules and regulations, its social and religious practices, its signs and symbols (e.g., Exodus 12:26-27; Joshua 4:6-7)."[17] By telling stories in response to questions, parents help to create a memory for a generation that did not experience it first-hand. This is the educational process described in Deuteronomy 4:9-10 and 31:13.[18]

The passing on of these stories of God's faithfulness is also described in 4:2-10, where Israel saw how God destroyed those who followed the false god Baal and saved all who stayed true to the Lord (vv. 3-4); and how God met with them at Horeb and they heard God speak out of the fire but they did not see him (v. 10). Similarly, Psalm 78:2-8 directs parents and the community to tell their children of God's "glorious deeds", and "his might", including the "wonders that he has done." The result is future generations will avoid the sins of the previous generations (which were rebellious, stubborn, and unfaithful) and place their hope in God, keeping his commandments. Parents are expected to pass on their experience to their children, empowering them to walk in obedience to God as though they had seen it with their own eyes.[19]

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[16] Miller, *Deuteronomy*, 107.

[17] Miller, *Deuteronomy*, 108.

[18] Miller, *Deuteronomy*, 109.

[19] Miller, *Deuteronomy*, 110.

Deuteronomy 32:46-47 contains Moses speaking near the end of his life, laying emphasis on the criticalness for Israel to carry out their responsibility: "command your children to perform carefully all the words of this instruction. This is no trivial matter for you – this is your very life!" Moses instructs Israel to find life in the keeping of God's commands.[20] It was through instruction children were to have a personal knowledge of God's past and present faithfulness so they would place YHWH above all others. They were to love God in total dedication with their whole being, thus giving Israel a future under YHWH's protection and blessings.

Deuteronomy serves to create faithful future generations as described in the Shema that will have their identity in YWHW, love YHWH with all their life, and be responsible to teach their children through discussions including recitation, reflection, and answering questions through story telling. The people will experience an overwhelming awe of God, giving to him ultimate power over their hearts and minds. It was critical that parents and the whole Israelite community take this responsibility seriously. In Deuteronomy 32:47 Moses emphasized the importance in stating, "This is no trivial matter for you – this is your very life!"

1c. The continued responsibility of faith development in the New Testament: Parents and the new community as God's representatives

In the New Testament, Ephesians 6:1-4 and Colossians 3:20 provide a context for understanding how children were to be treated within God's new family. Instruction is

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[20] Miller, *Deuteronomy*, 235.

given in Ephesians 6:1-4 for parents to show restraint[21] and avoid making their children angry and to "raise them with discipline and instruction about the Lord" (v. 4).

In Colossians 3:20, similar instruction is given to parents not to discourage their children. It was the responsibility of parents to instruct their children with self-control and gentleness. This was in contrast with the abusive model portrayed by the *Roman pater familias* who as head of the household could basically do whatever he desired towards his children.[22] Ephesians 6:1 emphasizes the relationship within the Christian family is focused on an obedience that honors Christ, thus encouraging leadership identity submissive to God, counter to the cultural understanding of leadership. Parents cannot effectively instruct their children in the Lord "unless they know what the word of God teaches."[23] Parents must be growing in the Lord if their instruction and training in the Lord is to be an honest model of Christianity.[24] Thus a biblical model of training children in the Lord provides a context for children to develop Christian faith modelled by parents.

The instructional relation between parents and children is represented in Luke's narrative (2:51-52) of Joseph, Mary, and Jesus. Luke explains that Jesus (12 years old) obeys his parents by going home with them, and he grew in "wisdom and years, and in favor with God and with people." Therefore, as parents were to gently train their children

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[21] John R.W. Stott, *God's New Society: The Message of Ephesians* (Downers Grove: InterVarsity Press, 1979), 245.

[22] Stott, *God's New Society*, 245.
As the head of the household the *pater familias* had the freedom to treat his children any way he chose. This even included selling them into slavery; assigning them to labor in the fields; punishing however he chose, even put to death.

[23] James Montgomery Boice, *Ephesians: An Expositional Commentary* (Grand Rapids: Baker Books, 2001), 215.

[24] Boice, *Ephesians*, 215.

about the Lord, children were to respect their parents in obedience in the Lord (as in reference to the fifth commandment, Deuteronomy 5:16). The responsibility for training future generations did not only belong to the parents but extended to the rest of the Christian community.

Further instructions are given in Titus 2:3-5 for older women to be role models for those who are younger. The character traits listed here to be mentored are "love, sensible, morally pure, working at home, kind and submissive to their own husbands" (Titus 2:4-5). In vv. 6-8, the younger men are also to be mentored in the traits of sensibility, integrity, and seriousness. A two-fold aim here (vv. 7-8) is that God's word will not be ridiculed and a sound gospel message that cannot be criticized due to wrong behaviors.

Titus emphasizes that character is important in the message of the gospel, in that believers model what they are proclaiming.[25] Non-believers, already suspicious of Christian believers would have been critical of lifestyles that showed disrespect within the household.[26] The age levels addressed here would have included young women beginning at puberty and young men between ages 20-30.[27] The family and community are to be mentors by modeling and verbally instructing the younger generation to live faithfully in Christ. Faithfulness (in this matter) depends upon their obedience to what they have heard and putting it into action.

Thus both Ephesians and Colossians instruct Christian parents to be directed by Scripture and instruct youth in the Lord. The obedience of children to their parents is

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[25] Philip H. Towner, *The Letters to Timothy and Titus* (Grand Rapids: William B. Eerdmans, 2006), 729.

[26] Towner, *The Letters to Timothy and Titus*, 729.

[27] Towner, *The Letters to Timothy and Titus*, 729-730.

reflected in Jesus's own life as an adolescent. The combined Christian influence from parents and the community in the faith development of youth sets a precedent for obedience that honors Christ by encouraging an identity submissive to God. This results in developing a faith that characterizes change that is in line with the message of the gospel.

1d. Obedience in response to God's word: From self-indulgence to an identity of selfless servanthood

The Gospel of Luke emphasizes that identity as Christ's disciple shows faith as "hearing and doing." Jesus is obviously not opposed to good works but sees them as evidence of faith. This is clearly portrayed in the narrative in Luke 10:25-37 spurred by a question from a legal expert regarding the attainment of eternal life. In vv. 26-27 Jesus invites the legal expert to give his interpretation of what Scripture says, and without any hesitation, the legal expert responds quoting the Shema. Jesus did not disagree with him but states, "Do this and you will live" (v. 28). This suggests that a proper response to hearing God's word would have the legal expert obeying. But Luke informs his readers that the legal expert wanted to justify himself, so he asked, "Who is my neighbor?" (v. 29). The legal expert's display of self-indulgence seems to be a barrier to apply what he has heard. Therefore, Jesus turns the question around through the telling of a parable to emphasize what it means to be a neighbor, one who serves. At the conclusion of this exchange Jesus again invites the legal expert's participation to interpret, which character in Jesus's parable acted as a neighbor? Again, the legal expert is correct in his interpretation, and again Jesus tells him to "Go and do likewise." Jesus told the legal expert to "do" in response to his having interpreted correctly both times. This narrative

creates a contrast between a faith that rightly interprets theology, but lacks in obedience to properly applying it. This dialogue reveals a deeper level of understanding for the legal expert's motivation for self over obedience to God's word. In contrast, obedience to God's word is foundational to faith development, which instills identity as Christ's servant.

A similar opportunity for response awaits Martha in Luke 10:38-42, after Jesus explains she should have chosen as Mary has. Martha has interpreted the situation correctly to practice hospitality, but has failed in her application. In 10:40 there is a contrast between Mary's and Martha's actions, as well as their attitudes. Luke describes Martha as preoccupied with preparing the meal. In 10:40b, Martha's frustration over the meal preparation leads her to ask Jesus if he cares. This question seems to have been inspired by Martha trying to be responsible as host (v. 40), Mary not helping because she is listening to Jesus (v. 39), and Jesus's teaching is keeping Mary from helping (v. 39). What may have begun as a joyful expression of service for Martha has become joyless. Martha has taken a confrontational stance with Jesus. Martha has concluded that if Jesus cared about her and what she was doing, he would prove it by commanding Mary to help.

James Resseguie points to Martha that "a two-fold reference to her distraction brackets her request, and two different verbs for angst ('worry' and 'distract' 10:41) serve to underline her anxiety."[28] The emphasis on her anxiousness enables the reader to better grasp Martha's motives in her serving as well as in her confrontation with Jesus. Martha shows she is expecting Jesus to take her side against her sister stating "tell her to help me" (v. 40c). Though Martha refers to Jesus as "Lord" (v. 40b), her interest is not in

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[28] James L. Resseguie, *Spiritual Landscape: Images of The Spiritual Life in The Gospel of Luke* (Peabody: Hendrickson Publishers, Inc., 2004), 85.

hospitality towards Jesus; her anxiety reveals her motives are for herself. Martha wants to ensure her interest receives top priority over and above what Jesus has to say. Resseguie highlights Martha's speech here, stating that her choice of words (vv. 40b-40c) "betrays where her interests lie."[29] Martha's motivation to serve becomes embroiled with her own concerns to the degree she grasps for power rather than embody the attitude of a selfless servant. For Martha, the motivation for self is a barrier to faithful obedience, which was similar in the previous story involving the legal expert. Both of these stories end with the opportunity for the characters to replace their emphasis on self by responding in obedience to Jesus's words.

Acting in obedience to God's word is demonstrated by those who become Jesus's disciples (Matt.4:19-20; Mark 1:17-20; Luke 5:10-11; John 1:39, 43). This response to come and follow illustrates how both "hearing and doing" are coupled to represent faith. It is the hearing of God's word that leads to action. Interpreting correctly what one has heard is followed by correctly interpreting how to live faithfully with God in this world.

Obedience to the authority of Jesus is coupled by Luke with hearing and doing. Luke informs the reader that Christ's disciples performed acts of compassion (6:27, 36), women traveled with Jesus and provided for him (8:1-3), the twelve are sent out to proclaim and heal (9:1-6) as well as the seventy-two (10:1-12). But there are other passages where Jesus withdraws with his disciples to spend time with them (9:10), and where he instructs them (6:20-49; 8:9-15; 9:18-27; 9:28; 11:1-13; 12:1; 12:22-53; 16:1-13; 17:1-10; 18:31-34; 22:14-46). In 8:18 they are instructed to "listen carefully"; in 8:21 Jesus explains that "those who listen to God's word and do it" are his mother and brothers; and in 9:35 God tells Jesus's disciples to "listen to him." This withdrawing with

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[29] Resseguie, *Spiritual Landscape*, 84.

Jesus serves to emphasize the importance of listening to God's words in order to accurately obey. Both hearing and obeying are practiced in relationship with Christ and as part of his new community.

There is also Jesus's own example of his withdrawing to meet with the Father (5:16; 6:12; 9:18, 28; 11:1; 22:41). Immediately following 10:38-42, Jesus withdraws to meet with the Father (11:1) and instructs his disciples in prayer using the phrase "our Father." Moments of withdrawing from work and moving to prayer as a rhythm, serve to provide rest, renewal and or guidance.[30] Thus withdrawing to meet with God involved for Jesus both alone time as well as with his disciples. The emphasis for Christ's disciples is to learn to be attentive to his words to shape and form their relationship with him which leads to acts of faithful serving.

The importance for understanding faith in relationship to obedience is taken up by the author of Hebrews defining faith as "the reality of what we hope for, the proof of what we don't see" (Hebrews 11:1). Faith, which seems invisible to the human eye, becomes visible through speech and actions. This is demonstrated beginning with God in that "by faith we understand that the universe has been created by a word from God so that the visible came into existence from the invisible" (Hebrews 11:3). The Bible begins with God as the originator and ultimate model of faithfulness. Faith therefore is not some mysterious feeling, but is actually tangible. Hebrews 11 provides a New Testament view looking back at Old Testament models of faith. Briefly discussed below are four of those examples.

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[30] L. Paul Jensen, *Subversive Spirituality: Transforming Mission through the Collapse of Space and Time* (Eugene: Pickwick Publications, 2009), 278-280

First is a contrast between Abel and Cain. Abel "offered a better sacrifice than Cain," thus demonstrating that Abel was righteous (Hebrews 11:4). In Genesis 4:1-16, God did not "look favorably" upon Cain's sacrifice. Verse 7's rhetorical question ("If you do the right thing, won't you be accepted?") informs the reader that Cain was not willing to do what God expected of him. Therefore, Abel showed himself to be righteous through obedience to God and Cain in disobedience showed religious activity that was empty of faith.

Second, Enoch was rewarded for his faith by being "taken up" to be with God without experiencing death (Hebrews 11:5a). The author of Hebrews concludes "it's impossible to please God without faith because the one who draws near to God must believe that he exists and that he rewards people who try to find him" (Hebrews 11:6). F.F. Bruce describes the faith being talked about here expands beyond a belief in God's existence. It is a belief in the God who spoke in the Old Testament and who has now spoken through Christ.[31] This faith leads a person to pursue God, trusting his word is true.[32] Thus the attempt to please God is impossible outside of a faith that is in him.

Third, Noah trusted God and built an ark to save his family from an upcoming flood. Noah rejected the world (the seen) making him then an "heir of the righteousness that comes from faith" (Hebrews 11:7). William Barclay points out in Genesis 6:9, Noah is the first one in the Bible to be called "just" *(dikaios)*.[33] This was because Noah "was the one lonely man who stood for God in a day when all men were abandoning Him."[34]

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[31] F.F. Bruce, *The Epistle to the Hebrews* (Grand Rapids: William B. Eerdmans, 1990), 287.

[32] Bruce, *The Epistle to the Hebrews*, 287.

[33] William Barclay, *The Letter To The Hebrews* (Philadelphia: The Westminster Press, 1957), 160.

[34] Barclay, *The Letter To The Hebrews*, 160.

In a social paradigm where people are self-serving, faith in God is distinguishable because it is expressed in obedience to God.

Lastly, Hebrews 11:8-10 describes how Abraham obeyed God when told to leave without knowing where he was going. Barclay explains that faith, to Abraham was trusting God in a "call to adventure."[35] Abraham wandered in the desert dwelling in tents. When he reached the land God had promised, he continued to wander in it without being able to possess it. Barclay suggests that Abraham's faith was looking beyond this world, trusting God beyond the immediate and into a future that could not be fully realized on this earth.[36] Hebrews 11:17-19 showed Abraham's obedience to present Isaac as a sacrifice. Abraham trusted that God would not take Isaac away from him even if that meant God would raise Isaac from the dead (11:19). This action by Abraham was a demonstration of his faith in God's word promising him a son and leaving the outcome in God's hands.[37] Faith and obedience are conjoined to show faith is based on the truths of who God is and his response to those who trust him.

Therefore, the author of Hebrews frames faith as producing a righteousness which comes through obedience; listening to God and acting in obedience; trusting God in the adventure of the unknown; trusting God beyond the immediate and into the future; trusting God to do what he has said; and trusting God to do what humans could not do for themselves.

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[35] Barclay, *The Letter To The Hebrews*, 163-164.

[36] Barclay, *The Letter To The Hebrews*, 163-164.

[37] Bruce, *The Epistle to the Hebrews*, 304.

Faith that is established in Christ and expressed in obedience is brought out in

Paul's rhetorical question in Galatians 1:10: "Am I trying to win over human beings or

God? Or am I trying to please people." Alan Cole believes that Paul has gone through a

transformation from his conversion to Christ to becoming Christ's slave.[38] Before Paul's

conversion he sought to please both people and God but now realizes the impossibility of

serving two masters. It was understood "a slave could have only one master; that was

axiomatic in the Graeco-Roman world of the first century."[39] The identity formed in

Christ's followers is founded in obedience to God and not upon the approval or criticisms

levied or sought from others. Paul's transformation away from a focus on the law to

living through grace in Christ shows a faith that is in obedience to Christ. Faith that is in

Christ is pleasing to God.

Galatians addresses faith in the context to understand and living within the gospel

distinguishes a "mere religious or moral person" from a person of Christian identity.[40]

Galatians 1:6-9, draws attention to Christ's forgiveness of sins by grace. Paul, the author

of Galatians, explains the gospel is founded in grace and that any other message that

conflicts with this is a false gospel. In 2:11-14, Cephas (Peter), other Jews and even

Barnabas are mentioned as becoming confused regarding works and grace. Verse 16

states that "we know that a person isn't made righteous by the works of the Law but

through the faithfulness of Jesus Christ." Therefore justification cannot be accomplished

through moral living. J.I. Packer explains what it means to be justified:

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[38] Alan Cole, *The Epistle of Paul to the Galatians* (Grand Rapids: WM. B. Eerdmans, 1975), 45.

[39] Cole, *The Epistle of Paul to the Galatians*, 45.

[40] Keller, *Galatians For You*, 31.

"To 'justify' in the Bible means to 'declare righteous': to declare, that is, of a man on trial that he is not liable to any penalty, but is entitled to all the privileges due to those who have kept the law. Justifying is the act of a judge pronouncing the opposite sentence to condemnation – that of acquittal and legal immunity."[41]

According to 3:26, Paul states "You are all God's children through faith in Christ." Faith in what Christ has done defines how humanity is brought into relationship with God. Moral behavior or religious practices do not constitute a relationship with God. Works do not lead to faith, but faith leads to works. Moral and religious practices without God's inward grace may only develop moral character, rather than the expressed work of the Spirit.

Galatians serves to guide and empower in developing a biblical foundation for faith on the gospel.[42] Maturity in Christ is by faith and the law "is for the immature in the knowledge of God."[43] This explains why Jesus quoted the Shema (Deuteronomy 6:5) when legalists asked what was the greatest commandment of all."[44] The focus on self prevents a faith founded in the grace of the gospel. Faith is placing trust in Christ and not on works.

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[41] J.I. Packer, *God's Words: Studies of Key Bible Themes* (Downers Grove: Inter Varsity Press, 1982), 139-140.

[42] In response to Dean's description of today's adolescents being consumed with a form of self-determinism that is focused on one self, the Book of Galatians could help guide them through this entrapment. Kenda Creasy Dean, *Almost Christian: What The Faith of Our Teenagers is Telling the American Church* (New York: Oxford University Press Inc., 2010), 6.

[43] Merrill C. Tenney, *Galatians: The Charter of Christian Liberty* (Grand Rapids: WM. B. Eerdmans, 1975) 127.

[44] Tenney, *Galatians*, 127.
Deuteronomy 6:5: "Love the Lord your God with all your heart, all your being, and all your strength."

1e. Section 1 summary: Christian faith development

Genesis shows God's relationship with humanity forms identity in humans and they were created to be in relationship with God. When the humans sinned God re-established his relationship with them. God stands as the model of faithfulness and will guide humanity in grounding their identity and learning to live faithfully in relationship with God.

The responsibility for developing the next generation of faithful people in the Old Testament develops identity as God's representatives. The book of Deuteronomy provides hope for generations to live faithfully in relationship with God by providing instruction through Moses for God's people. The Shema was central to this instruction and served to reaffirm the people's identity in God while calling for total commitment to God. The whole Israelite community was to accept responsibility for developing future generations that would be faithful to God.

The responsibility for developing faith in youth continued in the New Testament where parents and the new community served as God's representatives. This was particularly emphasized in both Colossians and Ephesians where the gospel provides a new framework for relationships within the Christian family and Christian community. In Titus, the development of character in youth was to demonstrate a faith that gave appropriate witness to the gospel.

The Gospel of Luke emphasized themes of faith and obedience to God's word. A transformation from a focus on self to an identity of selfless servanthood was illustrated in an expected obedience of Christ's followers as both "hearers" and "doers" of God's word. Both the legal expert and Martha demonstrated that faithful obedience to God's

word may be hindered by selfish motivations. To hear and obey are the means for faith to be developed.

Jesus's practice of withdrawing from public life to spend time with the Father emphasizes the importance of listening to God's word. This practice also gave opportunity for rest and guidance. The inclusion of Jesus's disciples in this practice modelled for them the relationship he had with the Father as well as with them in his new community.

The author of Hebrews drew from Old Testament characters to demonstrate the reality of faith, showing that faith is not some mysterious feeling but is the hearing of God's word put into action. This provided a foundation for understanding that faith begins with trusting in who God is. Faith is then expressed through obedience, trusting in God's word.

Galatians describes a faith that is pleasing to God, is centered on Christ. This is the result of a life that is being transformed by Christ. Scripture here provides a helpful distinction between a person that is religious or moral and one whose identity is being transformed in Christ. Faith that is transformational brings change that reflects the gospel. This helps to emphasize the importance for encouraging a faith resulting from a relationship with God.

1f. Implications for eleventh and twelfth grade Christian mid-adolescents

The section on biblical faith development provided a biblical understanding of the importance, content of instruction, and process of equipping both present and future generations in the Christian faith. This is foundational in Christian leadership identity development in eleventh and twelfth grade mid-adolescents.

The emphasis upon God's intended relationship with humanity calls mid-adolescents to trust God, knowing God is committed to working in and through humanity's brokenness. This may serve to encourage and empower these mid-adolescents to live within God's grace. Mid-adolescents would understand faith is tangibly expressed in obedience to God.

Mid-adolescents are at the threshold of stepping into what our culture recognizes as the age of adulthood. Mentoring from responsible adults (parents, teachers, coaches, church community, and larger community) in the Christian faith would assist in nurturing faith development. Included in mentoring is encouraging mid-adolescents to ask questions regarding faith and life, and participate in on-going dialogue.

Scripture would guide, instruct and transform Christ's followers in faithful living, having their identity in God and to love him with their whole being. Responsible adults demonstrating a commitment to come alongside this age may help mid-adolescents commit to influencing their generation to faithfully love God as well as asking "how will we become the mentors for the next generation?" Personal decisions regarding activities, use of time, relationships as well as career choices would reflect a loving faithfulness to God.

Scripture would nurture both an active attentiveness and submission as "hearers and doers" of God's word. Where mid-adolescents may have compiled information about God, they would assess their faith toward how their lives are reflecting the gospel. Their consideration of how they live within the gospel having been planted in it becomes central to faith development and character would be a product of their faith. Spending time in reflection alone as well as with other believers would serve to provide guidance

as well as rest. The desire to please God would be their primary motivation, resulting

from a thriving faith through Christ.

2. Biblical Leadership Identity

A conceptual understanding of leadership in the Bible will serve as a foundation

to Christian leadership identity in this present thesis. Leadership will be examined from

an inductive study of Scripture. Despite the fact a leader in its simplest understanding is

defined as a person who influences others by showing the way,[45] this section will pursue

a more robust definition of leadership that is well beyond the mere influence of one

person over another. Themes of origination, motivation, purpose, and empowerment will

continue to surface in this study.

A definition for Christian leadership identity is offered by this author as: God's

human representatives serving to reconcile all of creation to God and to enhance the

effectiveness of creation to reflect his will for his Kingdom. Kenneth Gangel emphasizes

that a biblical understanding of leadership identity is best reflected in examining the lives

of those that God used.[46] This method of study is what guides the organization and logic

of this next section.

2a. God made humanity in His image: Humanity, God's representative

Genesis 1:26-31 provides a foundational introduction to biblical leadership

beginning with God and humanity. This pericope involves a conversation and action of

God making humanity in "our image" (v. 26) with an outgrowth of humanity being in

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[45] John R.W. Stott, *Basic Christian Leadership: Biblical Models of Church, Gospel and Ministry* (Downers Grove: InterVarsity Press, 2002), 11.

[46] Kenneth O. Gangel "Biblical Theology of Leadership," Christian Education Journal Volume 12 No. 1 (1991): 14, accessed October 17, 2014, ATLA0000842419.

"charge" (v.26, 28) and to "master" (v.28) what God had created. God's actions in this passage illicit several insights. First, humanity has their origin and identity in God, thereby showing a dependence on God for life and purpose. Second, humanity has received from God an ability that is found in God and now is in humanity. Third, being in "charge" and "mastering" creation is under God's authority. The text described a relationship existing between God and humanity, creator to creation. Humanity is distinguished from the rest of creation as the only part of creation made in God's "image."

In Genesis 1:28, God speaks to the humans he has created, and in v. 29, refers to them directly, as "you." This action presents humans as having an intimate relationship with the creator distinguishable from the rest of creation.[47] Brueggemann points out "it is now generally agreed that the image of God reflected in human persons is after the manner of a king who establishes statues of himself to assert his sovereign rule where the king himself cannot be present."[48] This portrays humans as representing "the God-ness of God by exercising freedom with authority over all the other creatures entrusted to its care."[49] Therefore the authority to be exercised by humanity is to reflect how God exercises power. Von Rad also uses the example of earthly kings to show that as they set up images of themselves in their different provinces of their empire, God has placed people on the earth in His image. Therefore, humanity "is really only God's representative, summoned to maintain and enforce God's claim to dominion over the

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[47] Brueggemann, *Genesis*, 31.

[48] Brueggemann, *Genesis*, 32.

[49] Brueggemann, *Genesis*, 32.

earth."[50] The "dominance" to be displayed by humans is in the image of a shepherd who cares for and provides for his flock. "If transferred to the political arena, the image is that of shepherd king (cf. Ezekiel 34). Thus the task of 'dominion' does not have to do with exploitation and abuse. It has to do with securing the well-being of every other creature and bringing the promise of each to full fruition."[51] Humanity works to enhance what God has created and does so under His authority.

Von Rad states "this commission to rule is not considered as belonging to the definition of God's image; but it is its consequence, i.e., that for which man is capable because of it."[52] Therefore the term for God's image (*selem*) is to be seen as a "similar image."[53] Von Rad translates the terms used here for humanity's exercising of this dominion as being "remarkably strong: *rada*, 'tread,' 'trample' (e.g., the wine press); similarly *kabas*, 'stamp.'"[54] (See Ezekiel 34:1-6 as a contrast of the human shepherd misusing "the imperative of the creator)."[55] Therefore, in understanding leadership, "the role of the human person is to see to it that the creation becomes fully the creation willed by God."[56] Eugene Roop describes "dominion", "rule", "subdue", as being royal and powerful in announcing the responsibility given to humanity.[57] This is a description of

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[50] Von Rad, *Genesis*, 60.

[51] Brueggemann, *Genesis*, 32.

[52] Von Rad, *Genesis*, 59.

[53] Von Rad, *Genesis*, 60.

[54] Von Rad, *Genesis*, 60.

[55] Brueggemann, *Genesis*, 32.

[56] Brueggemann, *Genesis*, 33.

[57] Eugene F. Roop, *Genesis*, Believers Church Bible Commentary (Scottsdale: Herald Press, 1987), 31.

understanding what God has intended and humanity participating in its fulfillment by exercising the authority God has given.

Therefore, in this pericope God distinguishes in humanity the ability and responsibility to be His representative over creation as an outgrowth of being made in His image. The text describes a relationship existing between God and humanity, creator to creation. Because leadership originates with God, humanity is empowered and purposed to lead in bringing to fulfillment by enhancing creation from a position of being under God's authority.

This responsibility of humanity to lead as God's representative requires an understanding of God and how to live in relationship with Him. Scott Cormode states "the first duty of a Christian leader is to provide a Christian perspective, an interpretative framework for people who want to live faithful lives."[58] Therefore leaders provide an interpretation of who God is as well as interpreting how to live in this world.[59]

In Exodus 3:1-4:17, in a dialogue between Moses and God, Moses interpret who God is and takes the role of making Him known to His people. The author of Exodus explains that because God has "seen" (3:7-9), Moses is to "go" (3:10). Moses's question, "who am I to go…and to bring" (3:11) is answered by God saying, "I'll be with you…I am the one who sent you" and "you will come back here and worship God" (3:12). The dialogue initiated and directed by God enables the reader to understand that God, being compassionate towards His people, has purposed to involve Moses.

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[58] Cormode, *Making Spiritual Sense*, xi.

[59] Cormode, *Making Spiritual Sense*, ix-xi.

God's answer to Moses's question is two-fold. First, God emphasizes that leadership is relational in that He will be with Moses. Second, God clarifies that leadership is also relational in that it involves Moses bringing God's compassion to God's people as His representative. Moses's next question pertains to his explaining to people who has sent him. God's response is "I am who I am…I am has sent me to you" (3:13-14). The emphasis again is on God as the sender. God empowers Moses to be His representative. Moses asks a question regarding the people possibly rejecting him as God's representative (4:1). In vv. 2-9, God moves beyond words to providing a visual and interactive demonstration involving Moses in two miracles. First, turning Moses's rod into a snake and then back into a rod, and second turning Moses's hand leprous and then whole again. This demonstration by God is fitting to Genesis, where humanity's fulfilling of God's imparting of leadership is grounded in who God is and what God is capable of doing through humanity. This gives credibility to Moses's mission.

Moses then states he cannot speak well enough to be God's spoke person (4:10). John Durham explains that "Moses's protest that he is not a 'man of words' is key both to what Yahweh has asked him to do and to the larger contexts of prophetic and perhaps even royal symbolism."[60] Durham emphasizes the importance here is its "rootage is in the Old Testament pattern of the weak become strong, the least become great, the mean become mighty, the last become first."[61] God answers Moses, explaining "go. I'll help

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[60] John I. Durham, *Exodus: World Bible Commentary* Volume 3 (Waco: Word Books, 1987), 49. Moses's claim to be inadequate recurs in other Old Testament passages as well (cf., e.g., Judges 6:14-15; 1 Samuel 10:20-24; 1 Kings 3:5-9; Isaiah 6:5-8; Jeremiah 1:4-10).

[61] Durham, *Exodus*, 49.
(cf., e.g., Judges 6:11-24; 1 Samuel 16:1-13; 17:19-54; Amos 7:14-15; Isaiah 6:1-13; Jeremiah 1:4-19; Isaiah 52:13-53;12).

you speak, and I'll teach you what you should say (4:11)." When Moses is obedient he will see God use him in spite of his declared weakness.

In v. 13 Moses requests God to send someone else. Instead of complying with Moses's request, God will send both Moses and his brother Aaron, using Moses to speak through Aaron as God speaks through Moses (vv. 14-17). Moses's refusal to lead is a refusal to be God's representative. It is important for Moses to learn that leadership is empowered and directed by God for God's purposes. Leadership is what it means to be human. God works through Moses's resistance and his compliance because God created humanity in His image. Though leaders make mistakes, God still chooses to work through humanity.[62]

In Exodus 18:25-26, Moses learns from his father-in-law Jethro the dynamic of shared leadership in the appointment of many additional leaders.[63] Jethro interprets for Moses a more faithful way for him to carry out his responsibilities. "Moses parcels out leadership responsibilities to others, shares authority, and exercises what we might call today a participatory leadership style."[64] The success of leadership here might be measured by faithful obedience to God.[65] As seen in 1 Samuel 16:7, the Lord states "God doesn't look at things like humans do. Humans see only what is visible to the eyes, but the Lord sees into the heart." This instruction spoken by God should serve to set a

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[62] This is expanded upon by Wright regarding current leaders, stating that the reason we do not see leaders today responding to fill an ever-increasing need for leaders is because people do not see themselves as able to lead in their weakness. They do not see leaders being shown forgiveness and supported when they fail. Their conclusion is, why bother? Wright, *Relational Leadership*, 270.

[63] Gangel, *Biblical Theology of Leadership*, 15.

[64] Gangel, *Biblical Theology of Leadership*, 16.

[65] This is in contrast to today's modern focus on material growth, organizational size, or the power/titles people have. Gangel, *Biblical Theology of Leadership*, 16.

precedent for the core of leadership, that is, what is in the heart. Christian leadership requires a heart sensitive to God and His purposes (1 Samuel 16:7).

"Though David was a skilled fighting man, handy with a sword and bow, God selected him because of his heart."[66] Intermixed with David's desire to be faithful to God, he also lived a life littered with sin in how he dealt with various people (Bathsheba, Uriah, Absalom, and others). Reggie McNeal responds to David's checkered history saying it is "no wonder we find so much in David to admire and so much we wish we could ignore."[67] David's heart for God emphasizes his successes over his failures.[68] Before David was selected to be anointed king, Samuel was initially convinced he was supposed to anoint Jesse's son Eliab because he was the oldest and his appearance and stature (1 Samuel 16:6). But God tells Samuel no because "God does not look at things the way humans do" (1 Samuel 16:7b). It is only after all the sons of Jesse, except for David, have been rejected by Saul, the youngest, David, who is only a boy watching the sheep, is brought before Samuel. The Lord then speaks to Samuel telling him David is the one and to anoint him king (1 Samuel 16:9-13). Where Samuel and David's own father had not recognized the possibility for David to be selected as king to lead Israel, God had. David had inner qualities that were not apparent by looking on the outside. A shepherd boy, the youngest of seven older brothers had the heart God wanted to work through. The lowly had been chosen to lead. This theme of leading as a shepherd continues to be developed as a significant quality of God's representatives.

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[66] Gangel, *Biblical Theology of Leadership*, 18.

[67] Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders* (San Francisco: Jossey-Bass, 2000), 21.

[68] McNeal, *A Work of Heart*, 21.

Ezekiel 34 contrasts God's intention for human representatives in Genesis 1, with those who claim to be His representatives. God addresses leaders who do not meet the needs of His people and therefore declares these leaders not to be His representatives. Verses 2-8 describe how the leaders over Israel failed to represent God in caring for His people. Instead, these leaders provided for their own needs to the detriment of God's people. Ezekiel was instructed by God to speak against these false shepherd leaders (vv. 1-2). Therefore, God holds them accountable to punishment (vv. 9-10) and replacement by God Himself (vv. 11-16). Leaders in this text had a responsibility to care for the people just as God would on His own. These leaders were disobedient to God, and did not care about the people. Obedience and compassion were the very characteristics of leadership missing from both their actions and their motivations.

Daniel, along with other young Israelite men, had been previously selected to serve king Nebuchadnezzar based on his ancestry, looks, wisdom and learning, and his ability to serve the king (Daniel 1:3-4). Daniel explains that during the time his integrity was being tested, God was giving him wisdom so that he could serve the king (v. 17). For Daniel, "his leadership demonstrates not merely 'politics of faith' but rather the exercise of faith while in politics."[69] This example of Daniel in a society with foreign religious practices presents "the sterling character of his personality, the unshakeable convictions of his godly behavior, and a reputation for unimpeachable integrity."[70] It is in this testing the core of Daniel's leadership is revealed.

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[69] Gangel, *Biblical Theology of Leadership*, 20.

[70] Gangel, *Biblical Theology of Leadership*, 20.

Daniel 1:8-21, exemplifies the motivation of leadership with a portrait of a teenager Daniel whose integrity leads to an expanded opportunity for leadership.[71] Daniel was serving the King in Babylon while refusing to defile himself by eating and drinking what was served at the royal court. Robert Clinton explains there are three aspects to having one's integrity tested ("the challenge to consistency with inner convictions; the response to the challenge; and the resulting expansion of ministry"[72]) and all three are present within this passage.

Therefore, leadership was examined through the recurring themes of origination, motivation, empowerment, and purpose while studying these Old Testament stories. Humanity is to serve as God's representatives. The relationship between humanity and God empowers humanity to lead as under shepherds of God. God's representatives lead in interpreting who God is and how to live faithfully with God in this world. God chooses to work through hearts that are available to be shaped by Him rather than the emphasis the world places upon skill and appearance. Obedience and compassion are to characterize God's representatives as they lead with integrity.

2b. The servant leader: Identity in God and relinquishing power

Studying Jesus as the model leader demonstrates that "the key mark of Jesus in the image of God is that he did not grasp after equality with God but became obedient. God is the one who does not grasp."[73] Humans who are made in God's image are to

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[71] J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, NavPress, 1988), 59-60.

[72] Clinton, *The Making of a Leader*, 58-59.

[73] Brueggemann, *Genesis*, 34.

follow Christ's example and not grasp for power[74] (cf. Mark 10:43-44). Therefore it is

"the one who rules is the one who serves. Lordship means servant-hood."[75] The example

of Jesus as both ruler and servant brings together an understanding that leadership does

not need to grasp for power. Doing so inhibits true leadership because "grasping power

cannot create. Grasping power cannot enhance creation."[76] Thus it is in Christ's example

one learns to lead as God's representative.

In Genesis 2-3, Adam and Eve's grasp for power brought death, not life and

empowerment to humanity. Where Adam and Eve failed Jesus succeeds. Jesus the

servant, leader and king models how to be God's representative. Roop points out that the

New Testament both affirms and celebrates "Jesus's connection with the royal

tradition…declaring that this one from Nazareth models how one rules in the image of

God…Domination over the earth…authorizes care for the world, care like that which

comes from God."[77] Therefore power in leadership comes from bearing God's image and

is expressed with the same care that represents God.

Philippians 2:5-11 illustrates relinquishing power in obedience to the Father and

how humanity in his image is empowered to follow Christ as servant. Dietrich

Bonhoeffer explained that because humanity in Genesis 3 "made themselves god, they no

longer had a God."[78] This action made it impossible for humanity to lead as God's

representatives because they were not willing to be led by God. Therefore God took it

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[74] Brueggemann, *Genesis*, 34

[75] Brueggemann, *Genesis*, 33.

[76] Brueggemann, *Genesis*, 34.

[77] Roop, *Genesis*, 33.

[78] Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Touchstone, 1995), 299.

upon himself to become like man by "taking the form of man and come to him."[79]

Bonhoeffer, drawing from both Philippians 2 and Galatians 4:19, stated "we cannot

transform ourselves into His image; it is rather the form of Christ which seeks to be

formed in us and to be manifested in us."[80] Richard Osmer states that Paul references the

"Servant Songs of Deutero-Isaiah" to show "the nature of God's royal rule."[81] Paul has

revealed Christ as the "fulfillment of this eschatological salvation in the form of the

suffering servant and as creating a new community of Jews and Gentiles, which signals

the beginning of the gathering of the nations."[82] It is in Christ the foundation for how

Christ's followers lead and function as a community is revealed. His followers are to lead

as servants.

Ralph Martin states the emphasis in v. 5 on the "attitude that was in Christ" is not

about personal virtue or merely imitating Christ. But the community of Christ's followers

is to live a "life befitting those in Christ."[83] Therefore Christ's followers have their

identity in this same mindset of Jesus. According to Martin, v. 6 gives the contrast as to

how humanity failed in the attempt to grasp at equality with God and Christ sought

obedience over what was rightfully his.[84] Christ faced a similar temptation to Adam in

Genesis but Christ "renounced what was his by right…and chose instead the way of

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[79] Bonhoeffer, 299.

[80] Bonhoeffer, 301.

[81] Osmer, *Practical Theology: An Introduction*, (Grand Rapids: W.B. Eerdmans, 2008), 187. (see Isaiah 52-53; 45).

[82] Osmer, *Practical Theology*, 187.

[83] Ralph P. Martin, *The Epistle of Paul to the Philippians* (Grand Rapids: InterVarsity Press, 1989), 99-100.

[84] Martin, *The Epistle of Paul to the Philippians*, 103-104.

obedient suffering as the pathway to his lordship."[85] Alec Motyer explains that in v. 7 he "emptied himself" and v. 8 he "humbled himself," "pointing to personal decision and action."[86] Therefore the emphasis lay upon "the humiliation of our Lord as voluntary, self-imposed."[87] Thus leadership identity in humanity is found in Christ, choosing God's purposes over the self.

In vv. 9-11 God rewards the humble obedience of Christ with the resurrection "and elevates him to his place of honor."[88] Martin insightfully points out "this pattern of humiliation followed by exaltation is thoroughly biblical, and especially evident in the teaching of Jesus."[89] The example of Christ's humble leadership and God's raising him from the dead provides a model for his followers to faithfully serve.

Thus Jesus's words and life do not oppose the concept of ruling. He corrects how ruling is to be understood in contrast between God's Kingdom and earthly kingdoms. The word *hegeomai*, which the CEB translates "leader," appears 27 times in 20 different chapters of the New Testament,[90] including Luke 22:26. In this pericope Christ's disciples began to argue among themselves which of them was the greatest (22:24). In v. 25, Jesus explains that the kings of the Gentiles, in an effort to establish their power, are called "friends of the people." John Carroll explains that Luke presents these kings as benefactors, in that they are committed to "enhancing their own status by claiming to be

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[85] Martin, *The Epistle of Paul to the Philippians*, 103-104.

[86] Alec Motyer, *The Message of Philippians* (Downers Grove: InterVarsity Press, 1984), 109.

[87] Motyer, *The Message of Philippians*, 110.

[88] Martin, *The Epistle of Paul to the Philippians*, 108.

[89] Martin, *The Epistle of Paul to the Philippians*, 108.
(see Matthew 18:4; 23:12; Luke 14:11; 18:14; cf.2 Corinthians 11:7; Philippians 4:12)

[90] Gangel, *Biblical Theology of Leadership*, 21.

doers of good" for their subjects.[91] This was a social practice in the Graeco-Roman world

to establish and increase one's power and status.[92] Jesus is not interested in leadership

that serves *quid-pro-quo*, known as reciprocation. Luke has already taken this up

regarding giving without expecting anything back from those who mistreat his disciples

(6:27-38) and providing for others who are incapable of paying back, such as the poor,

crippled, lame, and blind (14:12-14). Therefore, the leading/serving Jesus requires of his

disciples does not follow the pattern of this world but follows his example in seeking to

be lowly in status as a servant in leading. When Jesus calls his disciples (Matthew 4:18-

22; Mark 1:16-20; Luke 5:1-11; John 1:35-50), it is Jesus's intent that they be with him.

It is within this relationship with Jesus and each other they will begin to learn a lowly

servant leadership that is representative of God's Kingdom.

This servant leadership is modeled by Jesus in washing the disciples' feet in John

13:1-16. First, John tells his readers that Jesus loved his disciples. Second, Jesus knew: he

was going to be betrayed by Judas; the Father had given him power, he had come from

God, he was returning to God (13:1-3). Therefore, based on what Jesus knew he was free

to give of himself.

Jesus washes the disciples' feet, giving a lesson on attitude and action that the

disciples are to now enact towards each other (13:14-15). His leadership counters that of

the world in that he leads by serving and serves by leading out of love, a significant

lesson for Jesus's disciples. This confronts the images of power and leadership they

adopted from the world, to now have those images transformed to that of God's

Kingdom. Peter's initial opposition demonstrates that it is a difficult lesson (13:6-8). So

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[91] John Carroll, *Luke: A Commentary* (Louisville: Westminster John Knox Press, 2012), 438.

[92] Carroll, *Luke*, 438.

critical is this moment Jesus explains to Peter that even though Peter does not understand, he must let Jesus do this act of service or Peter will be excluding himself from Jesus's ministry (13:7-8).

Jesus's ministry was based on who he was and he knew who he was because of his relationship with his Father. The Father pronounces His pleasure with Jesus before Jesus even begins his ministry. At Jesus's baptism by John the Father spoke "This is my Son whom I dearly love: I find happiness in him" (Matthew 3:17; cf. Mark 1:11, Luke 3:22). It is notable that the Father's love is expressed after Jesus's baptism, recognizing that Jesus is being obedient to the Father and the Father finds this pleasing.

Luke records that as a child Jesus knew God's favor (Luke 2:40) and at 12 years of age he showed obedience to both his Heavenly Father and to his earthly parents and grew in favor with God (Luke 2:51-52). Leighton Ford makes a critical point in stating that leadership is "not something one does but something one is,"[93] "that God is far more interested in our being than our doing, in what we are in our actions."[94] These examples express who Jesus understands himself to be in his actions. Therefore his actions (obedience) are a demonstration of his relationship with the Father. It seems clear Luke has intentionally included Jesus's actions followed by comments of Jesus's identity in relationship with the Father to show Jesus's motivation, purpose, and empowerment are driven by this relationship.

The temptations that Jesus experiences as described in Luke 4:1-13, are the putting of Jesus's identity to the test. Jesus's responses also demonstrate a contrast

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[93] Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values and Empowering Change* (Downers Grove: InterVarsity Press, 1991), 38-39.

[94] Ford, *Transforming Leadership*, 41.

between Israel's faithlessness and Jesus's faithfulness. First, Jesus was challenged to be "relevant": to satisfy his hunger by turning a stone into bread (Luke 4:3).[95] Jesus responds in 4:4 stating "people won't live only by bread alone" from Deuteronomy 8:3. This test is a question: Whom will Jesus trust for his life? Jesus has chosen to trust in God for his physical needs. Later, in Luke 9:12-17, Jesus does a miracle of multiplying bread, not for his own needs but for feeding the hungry. The second test is the challenge to be "powerful": he could have everything he could see from the top of the mountain if he would worship the devil (Luke 4:5-7).[96] "In Deuteronomy 7 the same two verbs (*paradidomi*, *didomi*) refer to God's promise to 'give' the nations to Israel, as it prepares to enter the land."[97] The devil is making a promise that is not his to make. As Carroll points out, "the source of genuine authority" is not the devil, but God.[98] Jesus's answer from Deuteronomy 6 makes it clear that God is the only one to be worshiped. The third test was the challenge to be "spectacular": to jump off of the top of the temple and angels catch him (Luke 4:9-12).[99] The devil quotes Psalm 91:11-12 relating to God's protection. Jesus responds with Deuteronomy 6:16 "You are not to put the Lord your God to the test." Luke has shown Jesus to have passed his test, "succeeding where ancient Israel failed."[100] Because power and identity were successfully treated by Jesus, his example shows his followers how to live faithfully in this world.

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[95] Ford, *Transforming Leadership*, 45.

[96] Ford, *Transforming Leadership*, 45.

[97] Carroll, *Luke*, 103.

[98] Carroll, *Luke*, 103.

[99] Ford, *Transforming Leadership*, 45.

[100] Carroll, *Luke*, 104

Clarity of purpose is foundational in Jesus's responses. Within Jesus's own thinking, his identity and purpose are not in question. Therefore, a leader knows their identity is in God and receives true authority and power from God. A leader is dependent upon God for being sustained in life. A leader understands the mission, going about it selflessly. The temptation to prove oneself should be submitted to the Father's will.

Power and identity (in the narrative of Martha, Mary, and Jesus in Luke 10:38-42), can be applied to service in leadership. While both Martha and Mary are presented as disciples of Jesus, Martha's frustration in attempting to serve Jesus does not serve as a model for service. This is because her actions are rooted in her anxiety rather than flowing from being transformed by the hearing of the word of God (10:40-42).[101] In the co-text of this passage, Martha attempts to usurp leadership from Jesus by telling him to intervene between herself and her sister Mary. There is an intertextual similarity to Luke 12:13, in which a man tells Jesus to tell his brother to divide an inheritance with him and Jesus refuses to involve himself. Martha tries to bend Jesus's authority for her own ends by demanding Jesus to speak on her behalf. In doing so, she discounts the importance of listening to God's word in relation to doing.

This pericope (10:38-42) has unfortunately at times been misused over the years as a means to limit women from specific roles of leadership. Elisabeth Schussler Fiorenza reads Luke 10:38-42 through the lens of what she refers to as a hermeneutics of suspicion. She believes this passage and the Bible as a whole, has been too influenced by

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[101] Joel B. Green, *The Gospel of Luke* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1997), 434.

males.[102] This has led Fiorenza to several conclusions in regard to Luke himself and this narrative in 10:38-42. This includes seeing Luke as having set up a story that plays Martha and Mary against one another, and the downplaying of Martha for openly complaining and playing up Mary for her silent submission.[103] Fiorenza explains that the traditional Catholic view offers to women that of "active Martha" or that of "contemplative Mary," while Protestants offer the role of "pastor's wife."[104] She believes Luke has intentionally limited Mary to listening.[105] While Fiorenza raises suspicion to Luke's motives in the treatment of Martha and Mary, she may not be giving enough credit to Luke for his elevation of women in that time and culture within this pericope. Fiorenza's descriptions of the Catholic and Protestant views of this passage serve to show there have been long-term misinterpretations as well mistaken applications of 10:38-42.

In contrast to Fiorenza's characterizing Luke as unfairly playing up Mary's silent, submissive posture, Turid Karlsen Seim states that Mary represents the role of all of Christ's disciples as listeners to the word of God.[106] Carroll points out that Jesus brings recognition to the role of discipleship for both Martha and Mary in this narrative (10:38-42), in contrast to the traditional expectations of managing households and low status in society.[107] Joel Green concurs that what Luke has done here is to have gone against the

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[102] Elisabeth Schussler Fiorenza, "A Feminist Critical Interpretation for Liberation: Martha and Mary: Luke 10:38-42," Religion and Intellectual Life 3 no 2 (1968): 23, accessed August 25, 2014, ATLA0000961395.

[103] Fiorenza, "A Feminist Critical Interpretation for Liberation," 25-26.

[104] Fiorenza, "A Feminist Critical Interpretation for Liberation," 27.

[105] Fiorenza, "A Feminist Critical Interpretation for Liberation," 27.

[106] Turid Karlsen Seim, *The Double Message* (Edinburgh: T&T Clark Ltd., 1994), 25.

[107] Carroll, *Luke*, 248.

norm of Jewish culture which placed women in supporting roles of men learning.[108] Luke

has cast both Martha and Mary in the role of disciple to be part of Jesus's teaching.[109]

Luke's inclusion of this narrative (10:38-42) involving two women elevates the

view of women to be accepted as Christ's disciples, while not bending to cultural

expectations that limit women to domestic tasks. Green points out that the problem with

this local story is not the image of a woman serving in her home, but that a woman has

not only "assumed…but even prefers the role of his disciple."[110] Therefore power and

identity are not to be defined by human traditions but by the Kingdom of God.

2c. Section 2 summary: Biblical leadership identity

Leadership is an outcome of the creation of humanity by God to be as God's

representatives in creation. Humanity's leadership originated, is motivated, purposed and

empowered in and through God. God established a relationship with humanity distinct

from the rest of creation, to be with Him and serve as His representatives. Leadership

requires rightly interpreting who God is and how to live faithfully with God in this world.

As God's representative, humanity is expected to use power and authority to the

enhancement of all of creation. Humanity's identity in God is therefore able to lead by

serving and serve by leading. Through dependence on God humanity learns what it

means to lead as God would lead with power and authority, showing integrity in self-less

service.

Jesus is the model leader, showing how to be God's representative on earth.

Where humanity has attempted to grasp for power, Jesus showed how the Father freely

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[108] Green, *Luke*, 435.

[109] Green, *Luke*, 435.

[110] Green, *Luke*, 434.

gives His power to those who are obedient to His word. Leadership is not about reciprocation but caring for those who are not capable of giving back, which is in contrast to the wrong interpretations the world has given to leadership. Just as Jesus is in relationship with the Father, he calls humanity to be in relationship with both him and the Father. Jesus's actions are a demonstration of obedience to the Father, interpreting for humanity how to faithfully live in this world.

2d. Implications for eleventh and twelfth grade Christian mid-adolescents

Mid-adolescents should be grounded in knowing the origin, motivation, purpose, and empowerment of leadership is an outcome of God having made all of humanity in His image. Because all are leaders mid-adolescents should understand they have a responsibility from God that is not to be sought or found in mere titles or status. Their motivation and empowerment to lead as God's representatives would make leadership a conscious-intentional action towards bringing the best out of others. Their confidence should not be based on the approval of others but are free to lead due to a confidence in God.

The emphasis on reconciliation and the betterment of creation should lead mid-adolescents to ask how they can fulfill this emphasis. This should bring into close examination how to become God's representatives in their treatment of relationships and surroundings. Rather than treating activities and relationships as self-serving, self-less giving would be nurtured based on how much Christ loves them. Part of serving one another is planting the understanding for everyone to see themselves as servant leaders, which leads to all members participating in the school body.

Learning to care as God cares should lead to befriending those on and off campus that are most needy. This would nurture an attitude that gives from the heart, not expecting reciprocation. Where campus activities may emphasize fun, athletic competition, or academic excellence, the ultimate purpose becomes answering the question, "How are we being God's representatives?"

Mid-adolescents should recognize that Christian leadership is not based on popularity, looks or status, but is about being fully human, depending on God in one's brokenness, and loving God and his people like he has loved them. This should replace the worldly image of leadership that has been adopted not only by students but also parents, teachers and administrators. All parties should become more aware and expectant to see God empowering the weak and the lowly.

Learning to interpret who God is from the Scriptures is related to learning to interpret how to live faithfully with God in this world. Mid-adolescents should see themselves as more than influencers and to take seriously being God's representatives to one another thereby submitting their conduct and speech to God.

3. Biblical Community in the New Testament

The new community in the New Testament consists of those transformed through obedience to Christ. This transformation produces fruit that typifies God's Kingdom. The practices of hospitality and confession and forgiveness are central to their community. Brueggemann identifies the distinctness of this new community by stating "the idea of the 'image of God' in Gen. 1:26-29 and in Jesus of Nazareth is not an idea which lives in a cosmological vacuum. It is an explicit call to form a new kind of human community in which the members, after the manner of the gracious God, are attentive in calling each

other to full being in fellowship."[111] Thus, in biblical community there is an outworking of what God is doing in the hearts and minds of his people as they bear His image, serving as his representatives.

3a. God's transformed community: Obedient followers of Christ

The Gospel of Luke announces a new family identified as those who are obedient to God's word. It is a new community of those who follow Jesus in relation to the Kingdom of God (Luke 9:23, 9:59, 14:27, and 18:22). When Jesus is informed that his mother, brothers wanted to speak with him, Jesus explains that those who do the will of God are his mother and brothers (Luke 8:19-21). This new family is further described as taking precedent over the biological family, even to the point of disunity taking place in biological families due to allegiance to Christ (Luke 12:51-53). This new family also redefines cultural expectations with the inclusion of women serving as Christ's disciples in God's Kingdom modeled in Martha and Mary, specifically in relation to Luke describing Mary as sitting at Jesus's feet, submitting to his authority (Luke 10:38-42). Jesus brings recognition to the role of disciple for both Martha and Mary in this narrative, in contrast to the traditional expectations of managing households and low status in society.[112] Zacchaeus, a wealthy tax collector, is an example of the inclusion of those who hear and obey God's word, by giving to the poor and paying back those he has cheated (19:8-9). This new community is to include all who hear and do the will of God.

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[111] Brueggemann, *Genesis*, 35.

[112] Carroll, *Luke*, 248.

3b. Marks of the Christian community: The growth of fruit

How this new family/community is to function is taken up in John 15, providing an illustration of the vine, symbolizing an unquestionable dependence on Christ (the true vine 15:1) in order for those in the Christian community (branches) to grow and produce fruit (15:5-6). James Boice explains that this fruitfulness is not due to "human achievement."[113] Jesus emphasizes this dependence upon him stating, "Remain in me, and I will remain in you" (v. 4a), "a branch can't produce fruit by itself" (v. 4b), "without me you can't do anything" (v. 5c), and "you can't produce fruit unless you remain in me" (v. 4c). To be detached from the vine is to incur spiritual death (v. 6).

In this parable, the emphasis began with the words "I am" and "true." Boice believes this punctuates the understanding that Jesus "is the one, perfect, essential and enduring vine."[114] This sets the contrast between Israel as the imperfect vine in the Old Testament that did not bear fruit and Jesus as the perfect vine that bears fruit in faithfulness to the Father.[115] Therefore, those who are faithful in Christ will bear fruit. Because the Father is the "vineyard keeper," he will remove any branches that do not produce fruit, and he will prune branches that do produce fruit so they will produce more (15:2). This fruit is not just a change in moral behaviors but results from being transformed by God's word (v. 3), treating relationships as transformational instead of transactional because of Christ's love working within hearts. As Keller states, "neither religion nor lack of religion count toward inner character change and a heart of love."[116]

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[113] James Montgomery Boice, *The Gospel of John* (Grand Rapids: Zondervan, 1985), 1022.

[114] Boice, *The Gospel of John*, 1023.

[115] Boice, *The Gospel of John*, 1023.

[116] Keller, *Galatians For You*, 139.

Jesus emphasizes that the love he expects his followers to show one another is due to their connection to him and therefore to one another (vv. 12, 17). The spiritual connection between Jesus and his disciples should be lived out among his disciples in the world. Not only does it bring about blessings (vv. 11, 16b), but it is the evidence proving who his disciples are (v. 8).

Therefore, there is no Christian life outside of Christ. The ongoing relationship with Christ nurtures both individual Christians and the Christian community. The production of fruit in Christ is a blessing to the individual and community, and the love being expressed within the Christian community bears witness to Jesus. The invisible changed heart is visible by the fruit it bears. Instruction on fruit of the Spirit is taken up by the Apostle Paul in the Book of Galatians, giving examples of how this inner life of changed hearts is lived out in the community.

Galatians 5:22 lists nine characteristics of fruit of the Spirit serving to describe those lives being transformed by the Kingdom of God. This list includes love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. L. Ann Jervis explains this fruit is not an expression of "a life that strives and strains for the protection of self and often consequently for the domination of others."[117] In contrast, the characteristics of the fruit Paul lists are "the result of a healthy rooted state such as comes from living in Christ."[118]

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[117] L. Ann Jervis, *Galatians* (Peabody: Hendrickson Publishers, 1999), 149.

[118] Jervis, *Galatians*, 149.

Frank J. Matera explains that in Galatians there is a sharp contrast being made by Paul between love (*agape*) and works of the flesh (*porneia*).[119] This contrast shows a distinct break from the past to a present life in Christ. Matera states that followers of Christ "must…follow the Spirit's lead; one must make an active decision to be led by the Spirit."[120] It is along this same line of thought in 1:10 Paul describes himself as a "servant of Christ." Paul did not live this way in order to earn God's love, but lived out of a grateful heart. This is an expression of both a cultural as well as emotional freedom lived out in Christ.[121] Therefore the fruit of the Spirit is the mark of a changed heart lived out in community. Keller points out that "we tend to see gifts as the sign of the Spirit's work in someone. But the Bible never does. Judas and King Saul were used by the Spirit to prophesy, do miracles, and so on… but they did not have Spirit renewed hearts."[122] The fruit of the Spirit can only be expressed (visible) within relationships. It is the expression of what God is doing in a heart toward how one treats others. This new community is intended to always be a witness to Christ.

Acts 2:42-48 provides a picture of the Christian community living their faith commitment in God's new family. Christ's community is described as the outgrowth of the giving of the Holy Spirit and the addition of several thousand into the community who accepted Peter's message of forgiveness of sins and were baptized. Luke then supplies a snap shot of this community of believers expressing their commitment to the apostle's teaching, the community, their shared meals, and their prayers (2:42). F.F.

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[119] Frank J. Matera, *Galatians* (Collegeville: The Liturgical Press, 1992), 210.

[120] Matera, *Galatians*, 211.

[121] Keller, *Galatians For You*, 42.

[122] Keller, *Galatians For You*, 152.

Bruce sets this new community in the context of repentant response as foretold by Joel; they represent "the believing remnant of the Old Israel and the nucleus of the new."[123]

A unity now existed among them through Christ that led to their providing for everyone's needs (vv. 44-45). They met every day together for worship, to eat together in homes, gave of God's goodness to everyone, while God added to their community every day those being saved. These are more than activities for they are expressions of the heart. They represent hearts that have been changed as Peter instructed, "Change your hearts and lives" (Acts 2:38). This new community begun in Christ and empowered through the Holy Spirit brought together a powerful witness of God's grace and forgiveness. Therefore, through the power of the Holy Spirit those who repent of their sins experience transformation of heart (motive and purpose) expressed in commitment to Scripture, community, worship, and witness to Christ.

The Christian community is not an add-on to the Christian faith. The Christian community is both an expression and a vehicle of that faith. These characteristics are further demonstrated in Acts 4:32-35, describing the Christian community as being "one in heart and mind" (4:32) by showing them to share their possessions (4:32), bearing "powerful witness to the resurrection" of Jesus (4:33). Grace was active among them (4:33). No one was in need (4:34): people sold properties and entrusted the money to the apostles (4:34-35), and the monies were distributed to those in need (4:35). Bruce points out that it is God that adds new people to "his community" and it is the responsibility of the "existing members to welcome those who he has accepted."[124]

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[123] F.F. Bruce, *The Book of The Acts* (Grand Rapids: W.B. Eerdmans, 1988), 72.

[124] Bruce, *The Book of The Acts*, 75.

What follows this portrayal of the Christian community in action is the positive

example of Joseph whose name is changed to Barnabas because of his demonstration of

the fruit of encouraging others (4:36-37). Immediately on the heels of this commendation

of fruitfulness is the contrasting example of Ananias and Sapphira, who pretended to be

encouragers by lying about giving to others (5:1-11). Where Barnabas's example of

fruitfulness is celebrated as a demonstration of how God works in the Christian

community, Ananias and Sapphira serve as a condemnation of unacceptable hearts

(motivation and purpose) facing punishment. Barnabas represents the celebrated life in

the resurrection of Christ, and Ananias and Sapphira represent death, which is the actual

punishment they received.

It may very well be as Bruce suggests that these two contrasting stories were

inserted by Luke to show the church has never been made up of perfect people but that

there is still an idealized expectation for God's community.[125] Therefore the Christian

community is beyond the power of human creation. It is created and established through

the Holy Spirit, while humanity participates in its maintenance and enjoys its benefits to

the glory of Christ. In God's new family, changed hearts and lives are marked by

forgiveness of sins and baptism. This new community is evidenced by a commitment to

Scripture, giving to one another, worship together, and witnessing to Christ's

resurrection. The community bears the fruitfulness of repentance to live faithfully as

Christ's followers.

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[125] Bruce, *The Book of The Acts*, 104.

3c. Marks of the Christian community: The practice of hospitality

The relationship between Christ's disciples is described in the Gospel of Luke, where "hospitality" is developed into a major theme identifying those whom are responding in obedience to the Kingdom of God. The narrative in Luke 10:38-42 contextually begins with a geographical break of Jesus and his disciples traveling and entering a village (v. 38). Luke describes in the beginning of this pericope (v. 38) Martha welcoming Jesus into her home, tying this event together with "preceding scenes of journeying and receiving welcome."[126] Luke uses this to connect a previous journeying motif to 10:38-42 which emphasizes hospitality shown to those who are falling in line with the Kingdom.[127]

Elsewhere Luke has emphasized hospitality and service, including Simon's mother-in-law's first act after being healed by Jesus of immediate hospitality in serving them (4:39). Additionally, Jesus instructs the twelve regarding the welcome they should receive from those that invite them to stay in their homes in the villages where they are being sent (9:1-6). Third, the sending out of the seventy-two by Jesus provides further instruction about blessing the person of the house that welcomes them (10:6). Fourth, this same theme of hospitality appears in the parable told by Jesus concerning a Samaritan showing compassion by providing for an injured man (10:25-37). Therefore, previous to 10:38 there are at least four examples emphasizing the importance of welcoming and receiving those who show themselves to be part of God's Kingdom.

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[126] Green, *Luke*, 433.

[127] Green, *Luke*, 433.

In addition Mary continues this theme of hospitality by posturing herself to welcome God's word[128] (v. 39). Before the conclusion of this narrative, Jesus has taken over the role of hospitality through the giving of God's word to both Mary and Martha. Thus Luke sees hospitality as an expected action within the Christian community that is modeled by both Jesus and those who are his disciples.

3d. Marks of the Christian community: The practice and celebration of confession and forgiveness

James 5:13-18 illustrates the ongoing practice of prayer and confession. The specific spiritual practice to "confess your sins to each other and pray for each other so that you may be healed (5:16a)," is central to this new community. Martin believes the emphasis on prayer and confession shows this "pastoral responsibility" to be the "privilege and responsibility" of everyone in the Christian community.[129] Motyer defines confession here as when one has sinned against another and is resolved either privately or publicly.[130]

Dietrich Bonhoeffer believed that 5:16 calls the Christian community to more than worship, fellowship, and prayer. The practice of mutual confession served to remind believers they were not alone in their sin, to identify with Christ's public humiliation by what he accomplished on the cross, and that true confession could be confirmed through the hearing of a fellow believer.[131] According to Bonhoeffer confession of this kind

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[128] Carroll, *Luke*, 247.

[129] Ralph P. Martin, *James* (Waco: Word Books, 1988), 211.

[130] Alec Motyer, *The Message of James: The Tests of Faith*, (Downers Grove: InterVarsity Press, 1985), 202.

[131] Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Christian* Community, (New York:Harper Collins, 1954), 110, 114, 116.

resulted in "true fellowship of the Cross of Jesus Christ."[132] It was in the context of

confessing sin with a fellow believer that assurance of forgiveness would be given

through the fellow believer as God's representative.[133] Thus, through the practice of

confession and forgiveness, the Christian community mutually identified with the need

for the grace of God.

In vv. 13-14, James uses the word "should" four times, describing the expected

interaction of the Christian community with prayer. According to James the Christian

community also functions to assist those who have "wandered from the truth" to return to

the right path (5:19-20). James's description of the new community in Christ as "brothers

and sisters" leads with the expectation that confrontation of sin leads to forgiveness.

Intimacy within God's family requires an attitude of humility in practicing prayer

and confession. This humility is recognizable in James's prologue, introducing himself as

"a slave of God and of the Lord Jesus Christ" (James 1:1) and his reference to his

audience as "my brothers and sisters" (James 1:2). James does not use his (stepbrother)

relationship to Jesus as a means to claim or to grasp authority, but instead speaks from

the lowly status as a fellow servant of Christ. Thus, the Christian community regularly

practices prayer and confession through humility in Christ. The emphasis is toward

every-member-involvement, rather than on a dependence upon trained professional

leadership. Therefore, Christ's disciples are responsible to assist one another to grow in

Christ through ongoing prayer and confession. It is an example toward becoming

responsible, understanding and practicing what one believes. This practice of James 5:16

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[132] Bonhoeffer, *Life Together*, 114.

[133] Bonhoeffer, *Life Together*, 116.

helps to show the expected relationship that exists among Christ's disciples to assist in the growth and witness of the Christian community.

Further reflection on relationships centered on forgiveness within this new community is demonstrated in the parables Jesus tells in Luke 15. In vv. 3-10, there is celebration first over a lost sheep having been found and second a lost coin being found. The response in both cases is to invite the community to celebrate because each is precious to its owner. An analogy is drawn to celebration in heaven over those who "change their hearts and lives" (vv. 7, 10). The last parable (vv.11-32) of a father and his two sons continues this theme of celebration over finding the lost (the younger son) and celebrating as a community. A twist occurs in comparison to the previous two stories in that the older son refuses to participate. The young man's father explains that "we had to celebrate and be glad because this brother of yours was dead and is alive. He was lost and is found" (v. 32). From the co-text of vv. 1-2, the Pharisees and legal experts complain about Jesus welcoming and eating with sinners. The ties within community and family are strained at best from what Jesus is showing to be a "new ordering of priorities."[134] The changing of hearts and lives portrays this new community as one that celebrates repentance coupled with transformation. They have to because it is who they are.

3e. Section 3 summary: The Christian community in the New Testament

God's transformed community is distinguished as obedient followers of Christ. Jesus as a new disclosure of God introduces a new community/family that is made up of his followers. This new community/family is to include all who hear and obey God's word. It is illustrated by the example of Jesus being the true vine while his followers are the branches. Marks of the Christian community include the growth of fruit. Through its

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[134] Resseguie, *Spiritual Landscape*, 60.

connectedness, the Christian community is nourished and bears fruit. Through the empowering of the Holy Spirit this new community/family shares a commitment to Scripture, giving, worship and witness to the resurrection of Christ.

The Christian community practices Christ's model of hospitality towards its members as they welcome one another into their lives. Those who hear the word of God and obey are his new family/community. Transformed hearts and lives lead to a celebration of what God has done through Christ.

Their lives are marked by the continued practice of confession and the forgiveness of sins. Confession and forgiveness is practiced in humility, encouraging every member involvement. It is an example of becoming responsible with the gospel by understanding and practicing what they believe.

3f. Implications for eleventh and twelfth grade Christian mid-adolescents

Mid-adolescents need biblical understanding, commitment, and practice in Christian community. They should be answering the question, "How are we allowing God to establish a 'deep rootedness' expressed in relation to Christ and his community?"

God's new family should become their primary and deepest level of belonging. Their involvement in the Christian community should be driven through a connectedness in Christ, healing a broken understanding of relationships. Because hearing and obeying God's word defines inclusion in this family, mid-adolescents who are connected to each other in Christ will be more apt to keep obedience in perspective as flowing out of a heart that is humble and submissive to Christ.

The practice of confession and praying for one another, serves as a marker of the Christian community. Here, power is not grasped, but is freely given by God to those

who are obedient to His word. In the regular practice of confession, the offering of forgiveness replaces a self-determined-independent life-style.

The behavior towards their biological family should reflect their love for Christ by demonstrating respect guided by gratefulness in Christ. Being grateful influences mid-adolescents to celebrate what God has and is doing in transforming people's hearts and lives. The witness of the Spirit bearing fruit through the Christian community nurtures believers in Christ and provides evidence to the world of God's love. The regular practice of a commitment to Scripture, giving, worship and witness with the Christian community should remain a non-negotiable priority within whatever geographic or career move mid-adolescents may make.

4. Final Chapter Summary

This chapter provided a biblical theological framework for Christian leadership identity development in eleventh and twelfth grade Christian mid-adolescents. This framework was divided into three sections focusing on biblical faith development, biblical leadership, and the biblical community. The question addressed was: "What guidance can be found in Scripture to provide a foundation for the development of Christian leadership identity in eleventh and twelfth grade Christian mid-adolescents?"

In Section 1, this study on faith development provided an understanding of the importance, content and processes of equipping present and future generations in the Christian faith. Biblical faith development was shown to be a communal relationship between God and His people, including all ages. A study of Genesis 3 described God as having created humanity to be in relationship with Him. As the Master Gardner, He has pursued humanity, reestablishing communion and giving instructions to guide them in

being faithful. Deuteronomy reflected the critical emphasis on the faith development of each preceding generation. God's people were to know their identity in Him and show total dedication to Him as expressed in the Shema. The ongoing interaction between parents and their children provided a context for faith development that centered on the practice of telling stories in response to adolescents' questions why they were worshipping YHWH. Faith and obedience were shown to be inseparable as God's people were called to live in relationship with Him in this world.

In the New Testament, faith development was described as being expressed through visible actions that were associated with "hearing and doing." The actions of Christ's followers were to be representative of the gospel message. To be taught or mentored in the faith requires a willing submission to both hear and obey God's word. Faith was defined by the Book of Hebrews as "the reality of what we hope for, the proof of what we don't see," (11:1) thus reaffirming that faith is putting the word of God into action. Various examples of those living faith were presented from both the Old and New Testament showing that faith is more than belief. Faith is a visible display of trust in obedience to God's word.

The implications for eleventh and twelfth grade Christian adolescents included: reordering priorities based on God's intended relationship with humanity; learning to lead out of a sense of brokenness; practice of acceptance and forgiveness; involvement in mentoring in the faith with responsible adults; answering how they will become mentors for the next generation; nurturing both an active attentiveness and submission as "hearers" and "doers" of God's word; answering how they live within the gospel they have been planted in; an emphasis on the Spirit producing fruit in contrast to mere

religious, moral beliefs and behaviors; and being mentored in formational spiritual practices.

Section 2 focused on an inductive approach to biblical leadership in the Bible. It was demonstrated that in Genesis leadership is an outcome of God's creating humanity in His image. Leadership originated, is motivated, empowered and purposed in and through God. Humanity therefore became God's representative to interpret who God is and how to live faithfully in relation to Him in this world. As humanity is dependent upon God, weakness becomes strength, enabling leadership to be expressed in self-less giving, to lead by serving and serve by leading.

Jesus is the model leader, showing how to be God's representative on earth. Jesus did not use God's power towards his own ends or grasp at power. He demonstrated how the Father gives His power freely to those who are obedient to His word. He also taught his followers that leadership is not about reciprocation, but caring for those who cannot give back thereby contrasting the world's interpretation of leadership with that of God's Kingdom.

Living faithfully with God in this world supplies the foundation of Christian leadership. Leadership is more than about the mere influence of one over another. The author of this research offered a definition of leadership as: God's human representatives reconciling all of creation to Him and enhancing the effectiveness of creation to reflect His will for His Kingdom.

The implications for eleventh and twelfth grade Christian mid-adolescents included: recognizing that all people are leaders; understanding that identity is in God; knowing that confidence to lead is in God; the responsibility of servant leaders to

encourage every-member participation; learning to lead out of love and rejecting reciprocation as the foundation for relationships; answering how they are God's representatives; expecting God to empower the weak and the lowly; and learning to interpret who God is from the Scriptures in conjunction with learning to interpret how to live faithfully with God in this world, shaping their conduct and speech.

Section 3 presented from the New Testament that the new community/family has its foundation in Jesus as a new disclosure of God. The primary marker of this new community/family is the hearing and obeying of God's word. With Jesus portrayed as the true vine and his followers as his branches, a connectedness to him and to his community is non-negotiable in practice and life. Through the giving of the Holy Spirit, the new community/family of the early church was empowered to share a commitment to Scripture, giving, worship and witness to the resurrection of Christ. The Christian community practiced hospitality in opening their homes and lives towards its members by giving to those in need. The ongoing practice of prayerful confession and forgiveness of sins was expected of all of Christ's followers. This new community/family was a non-negotiable in the lives of Christ's followers, showing their hearts and lives were being changed as they bore fruit that gave witness to the power of Christ's resurrection.

The implications for eleventh and twelfth grade Christian mid-adolescents included: answering how they allow God to establish a deep rootedness expressed in relation to Christ and his community; the regular commitment and practice of faith in relation to other followers of Christ; practicing confession and prayer with one another; the replacement of a self-determinant life-style; celebrating God changing people's hearts and lives; the fruit of the Spirit bearing witness to Christ; and a non-negotiable

commitment to Scripture, giving, worship and witness with the Christian community within whatever geographic or career move mid-adolescents may make.

Therefore, this chapter presented a biblical theological framework to be used for the development of Christian leadership identity in eleventh and twelfth grade Christian mid-adolescents. These three sections in this chapter included: a biblical analysis of Christian faith development, an inductive approach to biblical leadership, and the biblical community as described in the New Testament. These sections respond to the expressed needs of these mid-adolescents and provide a biblical foundation for developing leadership identity. Christian leadership is focused on transformation, being established in Christ, by Christ, for Christ.

CHAPTER THREE

LITERATURE REVIEW

The purpose of this literature review is to determine themes from relevant current literature that are critical to exploring leadership identity in mid-adolescents in relationship to Christian faith development. The three sections in this chapter are the result of this examination. The first chapter in this project described the problem of leadership identity development in relationship to mid-adolescents. The three research questions were presented along with an overview for the proceeding chapters. Chapter two provided a biblical framework for leadership identity development in the sections for faith development, leadership, and community. This literature review is organized into three related themes: adolescent identity, faith development and leadership.

Adolescent identity development is a foundational period for adolescents trying to answer questions about who they are and where they fit in. Identity development is influenced by the various processes of adolescent brain development in which there is less rational or reflective thinking and more response based on emotion. During this time of continued brain development, adolescents experience social changes in relationships and hurried lifestyles that tend to add to teens' confusion of identity. A restructuring of learning and family environments that involves youths' actions and thinking will strengthen identity development, helping teens make connections between thought, faith, and life. These connections may assist adolescents in moving through stages of identity development and strengthen faith development, thus providing a better foundation for self-identifying as leaders.

The second theme is adolescent Christian faith development. A crisis continues to exist between youth and Christian faith development. While there has been much speculation on this in the past, this crisis has spurred research to identify why most teens choose to leave the Christian church, while a minority continues in their commitment and grow in their Christian faith. Two particular models for stages of faith development are helpful for determining how youth interface with faith. Where youth struggle in faith development may be influenced by their abilities to rationalize. The studies reviewed here will help distinguish between high and low expressions of faith, explaining how youth have turned from faith to self, thus supplanting a biblical faith. The role of adults and Christian community can encourage and support a biblical faith that is applicable to mid-adolescent development and is foundational to biblical leadership identity.

The third theme is characteristics and status of Christian leadership. The complexity of understanding who leaders are and what leadership is has hindered leadership identity development in adolescents. In the midst of this confusion there is a dearth of leaders, specifically moral leaders. Since adolescents may lack the cognitive development for understanding and applying leadership on their own, adults and the Christian community may provide a supportive influence for a moral leadership identity. The characteristics of Christian leadership define character-driven leadership based in a biblical faith. The undue emphasis on transactional leadership (*quid-pro-quo*) in secondary schools may have made it more difficult for connecting faith and leadership, thus limiting personal change. A further developed understanding of leadership emphasizes transformational leadership, which empowers deep change, both personal and communal, with a high sense of morality. Spiritual servant leadership is faith-based and

indicates the purpose of leadership, helping to connect thought, faith, and life. Response to the need for Christian leaders has led to leadership development projects focusing on mid-adolescents (eleventh and twelfth graders) in which adults and community encourage a biblical leadership-identity. Adolescent identity development and faith development provide a foundation for how leadership is perceived, how leadership may be developed, and which models for leadership should be emphasized.

1. Adolescent Identity Development

This section discusses adolescent identity development in relationship to brain development. This developmental period is usually highlighted in terms of the influences of emotions in decision-making, which may impede rational decisions and behaviors. Additional factors influencing identity development include social changes in family (e.g., absence of adult investment, adult authority) and the absence of markers (e.g., clothing, activities) for adolescents to determine where they stand in society. These changes may only be compounded by a hurriedness that detracts from reflection for identity development, faith development, and self-identification as leaders. The positive influences of individual and community development can shape present adolescent identity development and future identity development proceeding into the college years.

1a. Identity development: Adolescent brain development

There are many influences that shape adolescent identity, with most of the influence including family, friends, school, religious beliefs, the ever-broadening scope of media, and activity levels. Simultaneously, neurological developments in adolescents may help to explain their behavior.

Pat Wolf explains that while the adolescent brain is developing there are also hormonal changes occurring in puberty where "the testes and ovaries begin pouring the sex hormones testosterone and estrogen into the bloodstream, spurring the development of the reproductive system."[1] According to Wolf this sexual development affects the brains emotional centers and influences "an appetite for thrills, strong sensations, and excitement."[2] Because the adolescent brain has not fully developed, adolescents may struggle internally to take "responsibility for 'putting the brakes' on risky behavior."[3]

The process by which the brain grows involves "expanding and pruning connections among cells—keeping the connections that are commonly used and getting rid of unused ones."[4] It is around two years of age the brain has a "huge buildup of neural connections" that goes through "a massive pruning, which allows the strongest and most efficient connections to function more effectively."[5] Wolf explains it was previously thought "the major changes in brain organization and development occurred before adolescence."[6] It is now believed the brain of an adolescent will not fully mature until around the ages 20-25.[7] Thus the brain of an adolescent continues to change during the teen age years.

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[1] Pat Wolf, Brain Matters: Translating Research Into Classroom Practice (Alexandria, Va: Assoc. for Supervision and Curriculum Development, 2010. eBook Academic Collection (EBSCOhost), EBSCOhost (accessed November 18, 2016), 83.

[2] Wolf, *Brain Matters*, 83.

[3] Wolf, *Brain Matters*, 83.

[4] Wolf, *Brain Matters*, 83.

[5] Wolf, *Brain Matters*, 83.

[6] Wolf, *Brain Matters*, 83.

[7] Wolf, *Brain Matters*, 84.

One of the significant changes in teens takes place in the frontal lobes of the brain. Wolf refers to a study completed by the University of California, Los Angeles that performed scans comparing young adults (ages 23-30) to teens (ages 10-16) "looking for signs of myelin, which would imply more mature, efficient connections."[8] This study revealed that "teenagers' frontal lobes showed less myelination than did those of young adults. This is the last part of the brain to mature; full myelination is probably not reached until 30 years of age, or perhaps later."[9] The development in "the frontal lobes—specifically the area right behind the forehead called the prefrontal or orbitofrontal cortex—are often referred to as the 'CEO of the brain.' It is in this part of the brain that executive decisions are made and where ethical/moral behavior is mediated."[10] This lack of development raises questions regarding the degree of responsibility placed on teens for moral behavior and comprehension and connection between thought, faith, and life.

Wolf lists eleven "cognitive and behavioral functions" affected by this incomplete development, including the abilities to "organize multiple tasks; inhibit specific impulses; maintain self-control; set goals and priorities; empathize with others; initiate appropriate behavior; make sound judgments; form strategies; plan ahead; adjust behavior based on a changing situation; stop an activity upon completion."[11] Therefore, the formation of this portion of a teens' brain is a process that can cause lack of consistency in thought and behavior. This developmental process also helps to understand the confusion adolescents

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[8] Wolf, *Brain Matters*, 85.

[9] Wolf, *Brain Matters*, 85.

[10] Wolf, *Brain Matters*, 85.

[11] Wolf, *Brain Matters*, 85.

feel at times regarding what drives their emotions over reflective thinking and decision-making.

1b. Emotional development and its influence on decision making

The emotional center of the brain matures before the frontal lobe of the brain. Therefore, emotions, rather than rational thinking, will tend to dictate actions.[12] Since the prefrontal cortex is responsible for reflection and the amygdala determines reaction, "we can begin to understand the often irrational and overly emotional reactions of teenagers. Our oft-asked question when teens engage in irrational behavior—'What were you thinking?'—is difficult for them to answer because, in many cases, they weren't thinking reflectively; they were reacting impulsively."[13] In support of this emphasis of emotion over thinking, Wolf refers to a study completed by Deborah Yurgelun-Todd at Harvard Medical School's McLean Hospital. By using functional magnetic resonance imaging (fMRI) researchers found "that when identifying emotional expressions on faces, adolescents activated the amygdala more often than the frontal lobes. The opposite was seen in adults." Where "adults' responses were more intellectual, teens were more reactive or 'from the gut.'"[14]

Wolf describes a competing faction existing in teens when it comes to being able to focus their attention. When there is need for reflection in order to discern choices, teens may defer to reaction rather than reflection.[15] This says Wolf is primarily due to a lack of the neurotransmitter dopamine,[16] which increases as people age.[17]

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[12] Wolf, *Brain Matters*, 86.

[13] Wolf, *Brain Matters*, 86.

[14] Wolf, *Brain Matters*, 86.

[15] Wolf, *Brain Matters*, 86.

While it is understood youth are ready to learn, there has been too much emphasis on giving students' information rather than creating means of gathering information.[18] Wolf explains that it is common to see students bored in a classroom lecture because of "hyperactivity of the amygdala and the elevated energy levels, at this stage of brain development."[19] Where classroom instruction is influenced by teens' hyperactivity of the amygdala and elevated energy levels the monotonous "sit and git" context for learning is clearly not the best fit for teenage development.[20] Learning that involves youths' actions and thinking will help teens make connections between learning and life.[21]

Thus, brain development from adolescence into adulthood is a process. While there are expectations for adolescents to learn and behave as adults, there are inconsistencies in adolescent development that influence how adolescents learn. Because of the emotional and sexual development interacting with rational development, adolescents struggle to obtain consistency in decision-making, relationships, and connecting what they learn in a class room setting with life. Understanding adolescent identity development can help to shape an environment for growth in families and academic settings.

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[16] Wolf, *Brain Matters*, 86.

[17] Wolf, *Brain Matters*, 86-87.

[18] Wolf, *Brain Matters*, 90.

[19] Wolf, *Brain Matters*, 90-91.

[20] Wolf, *Brain Matters*, 90-91.

[21] Wolf, *Brain Matters*, 91-92.

1c. Teens' confusion of identity: Societal changes and loss of markers

The role of society has regressed from providing a framework for adolescent identity development to abandoning adolescence to a confused state of being. David Elkind describes this change as a departure from a transition of "growing."[22] In previous years, certain markers were reserved for mid-adolescence. But now many of these markers are open to including children as young as preschoolers.[23] Elkind describes these markers to have included: "clothing, activities, innocence, media image, and adult authority."[24] Thus, Elkind concludes these "vanishing markers" give evidence to teens lacking a "special place within society."[25] Dena Phillips Swanson, Margaret Beale Spencer, and Anne Peterson concur that "the social markers for youth are vague at best: sixteen is the legal age for driving, eighteen for voting and draft registration, and twenty-one for drinking."[26] Therefore, the absence of markers that previously helped to shape adolescent identity along with few current markers may make adolescent identity development more challenging for youth.

This disruptive change in the societal framework for encouraging adolescent identity may be contributing to an anxiousness experienced by teens while they attempt to integrate "self and identity." This anxiousness is only heightened when they are

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[22] David Elkind, *All Grown Up And No Place to Go: Teenagers in Crisis* (Reading: Addison-Wesley, 1984), 119.

[23] Elkind, *All Grown Up And No Place To Go*, 119.

[24] Elkind, *All Grown Up And No Place To Go*, 134.

[25] Elkind, *All Grown Up And No Place To Go*, 134.

[26] Dena Phillips Swanson, Margaret Beale Spencer, and Anne Peterson in their Chapter "Identity Formation in Adolescence" in *The Adolescent Years: Social Influences and Educational Challenges* (Chicago: The University of Chicago Press, 1998), 18.

hurried to understand and adapt to what is going on around them.[27] Swanson and colleagues emphasize the need for opportunities of experience to be provided for adolescents to support and encourage identity development. While community is important to this development, opportunity for individual achievement helps youth to discover their abilities through individual accomplishments.[28] Thus, adolescent identity development may benefit from new frameworks provided by adults.

Though the understanding of adolescents has changed over the years, adolescents are still expected to come to terms with where they fit into society and the world at large.[29] It is unfortunate that adolescents make this journey of discovery without "significant guideposts or parameters for either the beginning or completion of adolescence."[30] Chap Clark agrees that there has been an "erosion of adult investment and involvement in the lives of children and adolescents over the last several decades."[31] Clark explains that the term used to describe this social change is "social capital" and that it has affected youth to not have received the "training, experience, guidance, or support to be internally prepared for adult-like responsibilities."[32] A better understanding of adolescent development and adjustments in adult expectations may help to determine how adults and youth can work together for guiding adolescents in becoming more responsible as they progress towards adulthood.

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[27] Elkind, *All Grown Up And No Place To Go*, 134.

[28] Swanson, Spencer, and Peterson, "Identity Formation in Adolescence", 36.

[29] Swanson, Spencer, and Peterson, "Identity Formation in Adolescence", 18.

[30] Swanson, Spencer, and Peterson, "Identity Formation in Adolescence", 18.

[31] Clark, *Youth Ministry in the 21st Century: Five Views*, (Grand Rapids: Baker Academic, 2015), 23.

[32] Clark, *Youth Ministry in the 21st Century*, 23.

1d. Distractions to adolescent identity development: The hurriedness placed on adolescents

As the adolescent age period has all but been eliminated, the environment of the home has chipped away at what once provided a place for identity and self to be processed.[33] Elkind, in *The Hurried Child*, explains that responsibilities for adolescents have increased as more families are headed by single parents.[34] In two-parent homes, work stresses force adolescents to adapt.[35] The energy loss resulting from adolescents attempts to cope with these changes is typically "replenished by the ingestion of food and by sleep."[36] Yet, it seems teens are not getting the sleep they need.

Teens need about nine to ten hours of sleep, where adults require around eight hours. On average, teens get about seven or less hours of sleep each night.[37] This lack of required sleep not only negatively affects adolescents in their need to replace energy but also, as Wolf explains, shortens the time for "brain cells to replenish themselves" and to reinforce connections the brain has made during the day.[38] To enhance brain development, before bed, adolescents should refrain from watching television, playing computer games, and other activities that "hype the brain."[39] Common Sense Media performed a survey titled "Common Sense Census: Plugged-In Parents of Tweens and

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[33] David Elkind, *The Hurried Child: Growing Up Too Fast Too Soon* (Reading: Addison-Wesley Pub. Co, 1981), 3.

[34] Elkind, *The Hurried Child*, 149.

[35] Elkind, *The Hurried Child*, 150.

[36] Elkind, *The Hurried Child*, 143.

[37] Wolf, *Brain Matters*, 89.

[38] Wolf, *Brain Matters*, 89.

[39] Wolf, *Brain Matters*, 99.

Teens" that included 1,700 parents of children ages 8-18. These parents reported

spending at least 9 hours a day engaged with some type of media screen aside from

whatever time that involved work. Surprisingly adults spend huge amounts of time with

media screens and yet they saw themselves as good or appropriate models for their kids

in media use. In conflict with parents' self-evaluation was that at least 34% of these

parents believed use of media by their children had a negative effect on sleep.[40]

    As Wolf mentions the need in schools for reflection and learning to be more

interactive between teachers (adults) and mid-adolescents, Elkind also emphasizes this

can help to reduce stress and protect adolescents from being pushed toward adult-like

responsibilities.[41] The pace of moving from class subject to subject and the repetitive

learning tends to create stress in adolescents due to a sense of a lack of completion.[42]

Elkind suggests this kind of environment is closer to what is typically expected of adults

in the work place. And it is this kind of stress that has influenced "job burnout" among

adults.[43]

    Van Linden and Fertman point out that a major contributor to the

misunderstanding of leadership identity among youth is their level of activity. Their

busyness provides little opportunity to consider leadership when they are so involved

with "trying to answer two major questions, 'Who am I?' and 'Where do I fit in?'"[44] Van

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[40] Common Sense Media, "Common Sense Census: Plugged-In Parents of Tweens and Teens", https://commonsensemedia.org/research, accessed December 7, 2016.

[41] Elkind, *The Hurried Child*, 157-158.

[42] Elkind, *The Hurried Child*, 157.

[43] Elkind, *The Hurried Child*, 158.

[44] Van Linden and Fertman, *Youth Leadership*, 30.

Linden and Fertman believe lack of time and expended energy in identity search may influence most youth to conclude that they are not leaders and consigned to be followers.[45]

1e. Intra- and inter-individual interactions and identity development[46]

David Dupree describes how adolescents begin to understand the relationship between learning and life. Dupree states that "it is their cognitive development status that determines how adolescents make meaning of their experiences and make decisions while navigating the different contexts in which they live and function."[47] Dupree refers to Piaget's formal operations stage to help understand individual cognitive development and Vygotsky's sociocultural theory for the influence of relationships in cognitive development.

Piaget's formal operations describes the cognitive development in adolescence as characterized by "increases in abstract thought, hypothetical thinking, thinking about one's own thinking, and more relativistic views of truth."[48] Thus, while pre-adolescents view truth as an absolute, mid-adolescents begin to see truth as dependent upon varying contexts, revealing a need for adolescents to be taught skills in determining truth and dependable sources for discerning truth. There will be inconsistencies during the formal operations stage due to adolescents' lack of understanding and experience that comes

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[45] Van Linden and Fertman, *Youth Leadership*, 30.

[46] David Dupree, "Cognitive Development for Adolescents In A Global Era: A Social Justice Issue?" in *Adolescent Development in a Global Era* (Burlington: Academic Press, 2010), 69.

[47] David Dupree, "Cognitive Development for Adolescents In A Global Era," 63.

[48] Dupree, "Cognitive Development for Adolescents In A Global Era," 66.

with additional years of development.[49] Therefore, this raises question as to adolescents' ability to think more logically about their actions and possible outcomes.[50]

It is also expected in this stage adolescents will have their focus become more egocentric. Dupree describes this development in two ways. First, they can now "think abstractly about themselves," and second, they are aware that others think about them.[51] Because they think in both "abstract and hypothetical terms," adolescents may imagine "every move is being monitored by others."[52] Thus, the formal operations stage describes the shaping of identity development in adolescents as an evolving understanding of truth, reasoning and outcomes for their actions, and how they are perceived by themselves and others.

Vygotsky's sociocultural lens reveals cognitive development in adolescents through the connections between social interaction and cognitive development. Vygotsky perceives that influence of culture includes at least two elements: first, "the people in the developing child's world" and second, "the tools that culture provides to support thinking (e.g., books, toys, video games)."[53] Combined, these are thought to influence "how and what one learns."[54] Adults can help augment adolescent identity by providing "scaffolding" through giving strategies to adolescents for "probing (e.g., asking questions

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[49] Dupree, "Cognitive Development for Adolescents In A Global Era," 66.

[50] Dupree, "Cognitive Development for Adolescents In A Global Era," 67.

[51] Dupree, "Cognitive Development for Adolescents In A Global Era," 66-67.

[52] Dupree, "Cognitive Development for Adolescents In A Global Era," 67.

[53] Dupree, "Cognitive Development for Adolescents In A Global Era," 67.

[54] Dupree, "Cognitive Development for Adolescents In A Global Era," 67.

for themselves), guiding (e.g., coaching, encouraging)," or helping mid-adolescents to take initiative to "discover the answer or solution for himself or herself."[55]

Dupree's integration of both Piaget's and Vygotsky's perspectives on adolescent identity development show how both "intra- and inter-individual interactions influence development."[56] This helps for understanding the process mid-adolescents experience in gaining self-perception as well as applying what they are learning. It also affirms the importance adults play in supporting mid-adolescents in their identity development.

1f. Identity development into the college years

Identity is a process that continues through life. Eastwood Atwater describes the time of early adolescence to mid-teens as "a period of de-structuring,"[57] a time in life when "one's childhood values and identities" are evaluated.[58] Mid-adolescents (mid-to late teens) then move into "restructuring."[59] This restructuring involves the parts of "personality that were fragmented or disintegrated during early adolescence may be synthesized or reintegrated" through "exploration and decision making."[60] The developments described by de-structuring and restructuring lead to a period in the lives of late teens to early 20s known as "consolidation and testing of one's initial identities."[61] Atwater suggests the development of identity can be measured by seeing identity on a

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[55] Dupree, "Cognitive Development for Adolescents In A Global Era," 68.

[56] Dupree, "Cognitive Development for Adolescents In A Global Era," 69.

[57] Eastwood Atwater, *Adolescence* (Upper Saddle River: Prentice Hall, 1996), 316.

[58] Atwater, *Adolescence*, 316.

[59] Atwater, *Adolescence*, 316.

[60] Atwater, *Adolescence*, 316.

[61] Atwater, *Adolescence*, 316.

continuum with "identity achievement on one end and identity confusion on the other,"[62] with four components: achievement, moratorium, foreclosure, and confusion.[63] Each of these components is briefly described below as they relate to the movement to late adolescence from early adolescence.

Identity achievement describes resolution of much of an identity crisis. Behaviors typical of this component of Atwater's identity continuum include the ability to set realistic career goals, own one's values, be flexible in changing goals as needed, be less dependent on one's parents, decide what to accept and reject from parental models, and be able to navigate a positive relationship with one's parents.[64]

Identity moratorium describes less resolution in decisions about identity development due to a lack of exploration. This component is typified by as lack of clarity on choices of career or personal values, high levels of anxiety, likeliness to change one's college major or drop out, being experimental and critical of authority, and wrestling with guilt in not meeting one's parents' expectations.[65]

Identity foreclosure describes the avoidance of meaningful identity exploration alongside outward appearance of maturity. Mid-adolescents in this area of the continuum can be described as making "premature choices endorsed by parents," having a "high level of anxiety," experiencing "depression," having "defeatist thoughts and feelings," and fearing not achieving goals and "others' expectations." These mid-adolescents

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[62] Atwater, *Adolescence*, 316.

[63] Atwater, *Adolescence*, 316.

[64] Atwater, *Adolescence*, 316-317.

[65] Atwater, *Adolescence*, 316.

"avoid experimentation and conflict," "show great respect for authority," and "choose friends and romantic partners who are substitute objects of dependency."[66]

Identity confusion typifies those who chose to avoid identity crisis. Mid-adolescents with identity confusion can be described as "exhibiting very high levels of anxiety," "feeling inadequate," and delaying "making life choices." They may "lose themselves in an endless absorption with social life, sex, and drugs," "become loners," and "shift from one interest or job to another."[67] Atwater warns this status may contain significant emotional or psychological issues that will require some kind of professional intervention.[68]

These four components illustrate the progression of identity development from middle school to college. The percentages of those who typically reach each of these stages are as follows. About 5% of people exhibit identity achievement in middle school, and 40% do by the end of college. "There is a corresponding decrease in the percentage of those in the identity confusion status, from almost 50% of the students in middle school…to only 14% among those in their last two years of college."[69] The moratorium stage is highest during the college years when career goals are being actively considered.[70] The foreclosure stage is expected of early adolescence and should decrease by eleventh and twelfth grades. Those who "remain in the foreclosure status may be somewhat apprehensive about their personal development, passively accepting roles and

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[66] Atwater, *Adolescence*, 317.

[67] Atwater, *Adolescence*, 318.

[68] Atwater, *Adolescence*, 318.

[69] Atwater, *Adolescence*, 320.

[70] Atwater, *Adolescence*, 320.

identities from parents and others with little questioning, rather than actively exploring their own choices."[71]

People who choose not to attend college differ somewhat from those that do attend college in their identity exploration. Non-college youth are typically in the identity-achieved or confused stage and college youth are usually in the moratorium stage.[72] The reason for this seems to be non-college enter the work force and therefore spend a shorter time in identity exploration and may reach identity achievement more quickly. College students experience an extended exploration of identity that is encouraged as part of the college experience, which slows down identity achievement.[73]

1g. Section 1 summary: Adolescent identity development

The ongoing brain development in adolescents is also influenced by social, religious, and media factors. An examination of the brain development of adolescents exhibits a tendency towards risky behavior, inconsistency connecting thought, faith, and life, and the use of emotions more than critical reflection in decisions. The brain of an adolescent continues to mature into adulthood, which explains why adolescents lack mature-consistent behavior. This lack of development may help to explain the challenge mid-adolescents experience in forming leadership identity that is rationally consistent when applied to all of their activities and relationships.

Adolescents' journey in identity development has been hindered due to a lack of markers that serve to determine where they fit into society. The hurriedness placed on

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[71] Atwater, Adolescence, 320.

[72] Atwater, Adolescence, 320.

[73] Atwater, *Adolescence*, 320-321.

adolescents to adapt to society, the faster pace of life, and use of electronic media deprives many adolescents from reflection and rest. This in turn interferes with the brains' reinforcement of connections it has made throughout the day. This description shows mid-adolescents may have little opportunity for identifying in their activities how they may be leading and developing a leadership identity.

The cognitive development of adolescents determines how they make meaning of their experiences and navigate the varied contexts of their day, thereby determining how they would be able to connect leadership with their activities. Individual cognitive development and sociocultural influences determine how adolescents learn and how they apply that learning to life. Adults support this development by providing strategies for guiding adolescents to ask questions and make discoveries. This support encourages mid-adolescents to become more responsible which is important to leadership identity development.

Adolescent identity development extends into the college years, when they are somewhere on the continuum between identity achievement on one end and identity confusion at the other. Identity moratorium describes most college students being less resolved in decisions on their identity because of an encouraged extended time in exploration. Identity achievement describes setting realistic goals, owning one's own values, and having a positive relationship with parents without a strong dependency on them. This description of identity development assists to understand the continuum mid-adolescents are on and what developments influence further growth. How mid-adolescents develop identity may play a major role in how they are able to interweave identity development, faith development, and leadership identity development.

2. Adolescent Christian Faith Development

Adolescent faith is shaped by numerous influences. Research studying adolescent faith provides a portrait of teens as existing on a continuum between self-determinism on one end and a vibrant thriving biblical faith on the other. Where youth are on this continuum may influence their ability to connect their faith to leadership identity. A discussion on youth, religion, and faith demonstrates the need for youth to determine where they are in stages of Christian faith development. The distractions to youth faith development include managing life, the lull of consumerism, and avoidance of deep change. The NSYR helps distinguish between youth characterized as showing a high faith from those youth showing a low faith. The earlier section in this literature review emphasized adolescent identity development the need for community to help youth navigate life. This influence continues in relationship to faith development, in which Christian community encourages deep questions and a biblical theology for Christian community replaces a focus on one self. A biblical understanding of faith leads to a biblical leadership identity.

2a. Youth, religion and faith

There is a growing concern that the majority of adolescents leave the church after high school.[74] Though this is not a new problem, it is being more heavily researched than ever before. Kenda Creasy Dean exclaims fifty years earlier, there was scarce research being done on youth ministry.[75] A study completed by Arthur Levine on youth and religion demonstrated a drop in religious commitment in young adults in the 1960's and

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[74] Christian Smith and Patricia Snell, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults* (New York: Oxford University Press, 2009), 213.

[75] Dean, *OMG: A Youth Ministry Handbook* (Nashville: Abington Press, 2010), 4.

1970's.[76] Dean emphasizes that both past and present studies are a stern reminder that researchers still have the same questions showing little has been resolved between youth and faith.[77]

Reggie Joiner, Chuck Bomar and Abbie Smith in *The Slow Fade* explain that all expert research emphasizes the same conclusion: 65-80% of youth who grow up in the church leave the church when they reach college age. Youth begin leaving the church even earlier than college; church involvement starts to decline after elementary and middle school, with over a 40% decline in church involvement by high school and an additional 44% decline after high school.[78] Powell, Mulder, and Griffin have concluded that leaving the church includes a "drift from God and the faith community after high school."[79] Maybe almost half of the people who were involved in the church as youth but left as young adults return to a faith community after marriage or having children. Those that do return to a faith community may bring with them the effects of making decisions about "worldview, relationships, and vocation" that were not influenced by faith.[80]

2ai. Measuring Christian faith development

James W. Fowler explains that it is important for adolescents to be able to move forward in their faith by completing different stages of development. Fowler's research is

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[76] Arthur Levine, *When Dreams and Heroes Died* (San Francisco: Jossey-Bass, 1980), 98.

[77] Dean, *OMG: A Youth Ministry* Handbook, 4.

[78] Reggie Joiner, Chuck Bomar and Abbie Smith, *The Slow Fade* (Colorado Springs: David C. Cook, 2010), 23.

[79] Kara Powell, Jake Mulder and Brad Griffin, *Growing Young: Six Essential Strategies to Help Young People Discover and Love Your Church* (Grand Rapids: Baker Books, 2016), 17.

[80] Powell, Mulder and Griffin, *Growing Young*, 18.

foundational for much research regarding stages of faith development. Fowler's seven

stages of faith development are briefly described below.

In stage one, "a total emotional orientation of trust" is instilled by one's primary

care-givers, which Fowler describes as primal faith.[81] The second stage, intuitive-

projective faith, emerges around preschool and mixes fantasy and reality:

"Imagination…combines with perception and feelings to create long-lasting faith

images."[82] In stage three, mythical-literal faith begins during elementary school to

develop logical thinking and can "capture life and meanings in narratives and stories."[83]

Fowler points out that in this stage a mild crisis of sorts can occur from information that

conflicts with faith.[84] Synthetic-conventional faith, stage four, allows teenagers and

beyond to adopt a belief system. Fowler emphasizes this evolvement desperately needs

appropriate role models. Without them, culture allows youth to be persuaded by "the

empty dogma that all values are individual choices and therefore relative."[85] Many people

remain in this stage.[86] Individuative-reflective faith, stage five, emerges in young

adulthood to "examine and reclaim the values and beliefs…formed up to this point."[87]

Because it can appear that people in this stage are abandoning their faith, this can be a

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[81] James W. Fowler, *Weaving the New Creation: Stages of Faith and the Public Church* (San Francisco: Harper San Francisco, 1991), 102-103.

[82] Fowler, *Weaving the New Creation*, 103.

[83] Fowler, *Weaving the New Creation*, 105.

[84] Fowler, *Weaving the New Creation*, 105.

[85] Fowler, *Weaving the New Creation*, 108.

[86] James W. Fowler, "Stages of Faith", 1981. Simplified version by Scott Peck. http://www.usefulcharts.com/psychology/james-fowler-stages-of-faith.html

[87] Fowler, *Weaving the New Creation*, 109.

misunderstood stage.[88] Stage six usually takes place mid-life. This conjunctive faith recognizes and accepts opposites such as life and death, as well as an appreciation of what can be learned from other experiences that influence deep faith.[89] The final stage of universalizing faith is a commitment to serving others and has "completed the process of decentering from self."[90]

Stage five, the individuative-reflective stage, involves adolescents being able to "question, examine, and reclaim the values and beliefs" they have been incorporated into their lives.[91] Mid-adolescents take on a deeper level of personal responsibility for their choices and beliefs. Fowler warns that in using the term "individuative," American culture tends to think of an adolescent becoming individualistic, thus wrongly concluding that defines adulthood.[92]

In this stage there is a shift from defining oneself by one's roles to asking the question, "Who is the 'I' that has those roles and relations but is not fully expressed by anyone of them?"[93] Since Fowler refers to this taking place around mid-adolescence to young adulthood, this may be a proper description for measuring faith development in eleventh and twelfth graders. This may require adults to assist mid-adolescents in this faith assessment.

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[88] James W. Fowler, "Stages of Faith", 1981.

[89] Fowler, *Weaving the New Creation*, 111.

[90] Fowler, *Weaving the New Creation*, 113.

[91] Fowler, *Weaving the New Creation*, 109.

[92] Fowler, *Weaving the New Creation*, 110.

[93] Fowler, *Weaving the New Creation*, 109.

Janet O. Hagberg and Robert A. Guelich also propose identifying stages of growth in the Christian life. One insight to their stages of faith development identifies a loss of faith experienced during a crisis or turn of events, thus exposing a view of God as inadequate for navigating life. Thus, Christian faith development is better understood in the context of a lifelong journey rather than dependent upon isolated experiences.[94] Hagberg and Guelich divide Christian faith development into six stages. Their research identified that most people become stuck between the first two stages,[95] suggesting a possible disconnect between faith and life resulting from a lack of deep change. Characteristics of each stage are briefly described below.

Stage one is a life-changing awareness of God. This would include either a sense of awe, such as being impressed with God, or a sense of need, such as a longing to be loved.[96] Movement from this stage to the next requires "acceptance of self-worth and reduce isolation" by embracing community.[97] Stage two, discipleship (typified by learning) involves meaning from belonging in relationship with others and a sense of security from others helping one understand beliefs.[98] Movement to the next stage requires taking risks and valuing and using the gifts God has given.[99] Stage three is the active life (typified by serving) in using God's gifts, accepting responsibility, possibly for

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[94] Janet O. Hagberg and Robert A. Guelich, *The Critical Journey: Stages in the Life of Faith* (Salem: Sheffield Publishing Company, 2005), preface xxii-xxiii.

[95] Hagberg and Guelich, *The Critical Journey*, 187.

[96] Hagberg and Guelich, *The Critical Journey*, 34-35.

[97] Hagberg and Guelich, *The Critical Journey*, 47.

[98] Hagberg and Guelich, *The Critical Journey*, 53-58.

[99] Hagberg and Guelich, *The Critical Journey*, 66.

a specific role, and some form of public or self-recognition for one's contributions.[100] Moving to the next stage involves a sense of loss by "letting go of success" while becoming more vulnerable in facing one's fears.[101] Stage four, the journey inward, is more crisis-driven because what once helped one to understand faith does not seem to apply as it did previously.[102] The journey changes from "knowing to seeking," through which one seeks direction in the midst of fears of uncertainty.[103] Moving to the next stage requires trust and confidence in God and not oneself, expressed by obedience to God.[104] Stage four is associated with a wall, learning to submit to God and let him direct one's life and not grasp for power.[105] Stage five, the journey outward (from one's inner life) involves a change in motivation to trust God to direct one's life.[106] Moving to the next stage includes discovering and responding to how God wants one to be part of what He is doing in the world, such as choosing a career and how to respond to the needs of others.[107] Stage six, being transformed into love, entails Christ-like living according to the selfless model of Christ because one has discovered "the more of God we have, the less of everything else we need."[108]

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[100] Hagberg and Guelich, *The Critical Journey*, 74-77.

[101] Hagberg and Guelich, *The Critical Journey*, 84-85.

[102] Hagberg and Guelich, *The Critical Journey*, 94.

[103] Hagberg and Guelich, *The Critical Journey*, 94-97.

[104] Hagberg and Guelich, *The Critical Journey*, 107-108.

[105] Hagberg and Guelich, *The Critical Journey*, 115.

[106] Hagberg and Guelich, *The Critical Journey*, 133.

[107] Hagberg and Guelich, *The Critical Journey*, 137-138.

[108] Hagberg and Guelich, *The Critical Journey*, 153-155.

Fowler, Hagberg, and Guelich identify change, and in most cases "deep change," in the progression of faith development. Their research reveals that people tend to get stuck from an avoidance of change and then potentially either remain in a particular stage or leave their faith. Adolescents may find themselves stuck between stages of faith development due to more than just a disinterest in faith development though. The lack of brain development in adolescents will affect their ability to reason and integrate what they learn.[109] In light of this lack of development, adolescents may grow in an intimate relationship with God encouraged and supported by a caring community, which helps adolescents navigate deeper faith development.

Mike Nappa in *The Jesus Survey* performed a study of 845 teens (seventh through twelfth grade) from churches that participated in serving in a summer camp. These 845 "strongly agreed" they were Christians. When asked whether "followers of Christ should study the Bible daily," 31% strongly agreed and 42% somewhat agreed. A follow-up question asked whether participants "study the Bible daily," to which 5% strongly agreed and 27% somewhat agreed.[110] The first question was about what teens valued and the second question was about actual practice. The discrepancy between value and practice was broad, showing 73% somewhat, value the practice of daily Bible study but only 32% somewhat actually perform it. Nappa identifies the large misconception that people have when they associate the practices of Bible reading and prayer with necessary faith development.[111] Christian Smith and Melinda Lundquist Denton, suggest these practices

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[109] Wolf, *Brain Matters*, 83-97.

[110] Mike Nappa, *The Jesus Survey: What Christian Teens Really Believe and Why* (Grand Rapids: Baker Books, 2012), 113-117.

[111] Nappa, *The Jesus Survey*, 113.

are credited with leading teens to a deeper faith.[112] While Nappa affirms that this conclusion contains truth, he is correct to clarify that when "teens are taught first to inwardly value faith practices (such as Bible study)," those practices "become much more natural expressions of that value and yield…stronger faith in teens."[113] Bible study is critical to faith development and needs to be practiced with an understanding of its intent. Otherwise, spiritual practices such as Bible study may only result in religious activity.

Thus, for over fifty years, there has been a decline in faith commitment evidenced by youth leaving the church. It has recently been learned that leaving the church begins after elementary and middle school and continues through and after high school. Fowler, Hagberg, and Guelich have identified stages in faith development that can explain how youth can move forward into deeper faith. A deeper faith leads to avoiding a self-determinant life style and developing identity not found in roles and relations. Fowler's individuative-reflective stage involves youth moving forward in faith development and becoming responsible under the assistance of adults. Fowler, Hagberg, and Guelich faith development models emphasize the need for youth to develop an adequate view of God that leads to deep change reflected in connecting faith to life.

2aii. Distractions to faith development

Managing life: a focus on self leads to complacency fits Tim Clydesdales' description of teens caught up in trying to manage their everyday lives (such as "eating, working, attending class, doing laundry, and having a little fun").[114] A 2007 Life Way

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[112] Christian Smith and Melinda Lundquist Denton, *Soul Searching: The Spiritual Lives of Emerging Adults* (New York: Oxford Press, Inc., 2009,) 269.

[113] Nappa, *The Jesus Survey*, 113.

[114] Tim Clydesdale, *The First Year Out: Understanding American Teenagers After High School* (Chicago: The University of Chicago, 2007), 50.

Research study that involved more than 1,000 adults ages 18-30 is widely used by most studies on youth. It discovered the most popular reason this people in this age span dropped out of church was that they wanted to make a change in their activities. Basically, those who left the church did not see the church as a valuable experience and felt it lacked relevance to their life experiences. This describes most teens' focus on personal satisfaction, making their lives more complacent than changing. In contrast, 65% of those who stayed in church saw the church as contributing to their relationship with God and desired the church to assist them in their everyday decisions.[115]

One of the strong features of Clydesdale's research is that it is longitudinal and qualitative, in contrast to a study completed by UCLA's Higher Education Research Institute (HERI) that used questionnaires that led them to conclude that teens were on a spiritual quest.[116] Clydesdale takes issue with UCLA's process in that the questions they used led to an improper understanding of teens' interest in spirituality. He believes that asking students if they "have an interest in spirituality" will not lead to a proper understanding of teens and religion.[117] Clydesdale says that is like asking a student if they "have an interest in world peace."[118] The issue is not discovering whether teens have an

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[115] Scott McConnell, "LifeWay Research Finds Reasons 18-22 year olds Drop Out of Church", August 7, 2007, accessed December 25, 2013. http://www.lifeway.com/Article/LifeWay-Research-finds-reasons-18-to-22-year-olds-drop-out-of-church.

[116] Alexander W. Astin, Helen S. Astin, and Jennifer A. Lindholm. "Spirituality". UCLA. Higher Education Research Institute (HERI), 2010, accessed November 15, 2013. http://www. Spirituality.ucla.edu

[117] Clydesdale, *The First Year Out*, 49.

[118] Clydesdale, *The First Year Out*, 49.

interest in spirituality but what difference faith makes in how they perceive their current lives and their plans for their futures.[119]

The lure of consumerism was present during the 1980s, when the Carnegie Institute of Higher Education published their findings on college students in the 1960s-1970s. It showed that parents in a consumer-driven culture had created a society of consumer-driven offspring. Levine pointed out that this consumerism among young adults had not shown any sign of slowing, but continued to increase.[120]

While in the past, maturity could be identified as a goal of adolescence, postmodern youth have placed a higher value on being consumers.[121] This means their satisfaction has become most important to them. Though consumerism has become the dominant pursuit of most youth, some have chosen Christ over consumerism. Dean explains that those adolescents who choose to focus on being like Christ experience his passion, and that passion will end up transforming their passion.[122]

Avoidance of deep change is expressed in another dominant drive among youth involving multitasking. David Crenshaw in *The Myth of Multitasking* demonstrates why people have bought into the idea they can multitask and be efficient at their work. Research shows that people actually merely switch-task. This means their brains move from one task to the other, not performing separate tasks simultaneously as they believe

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[119] Clydesdale, *The First Year Out*, 49.

[120] Levine, *When Dreams and Heroes Died*, 79.

[121] Kenda Creasy Dean, *Practicing Passion: Youth and the Quest for A Passionate Church* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2004), 61.

[122] Dean, *Practicing Passion: Youth and The Quest For A Passionate Church*, 64.

they are.[123] While adolescents may feel convinced they are just as effective or even more effective when they multitask, Crenshaw's research shows otherwise. This is not just an issue related to academic or work performance but also attentiveness and vulnerability in relationships.

A study in *Youth and Society* interviewed 41 participants between grades 9-12 regarding texting. Participants reported they preferred texting because, aside from being faster and convenient, it also allowed for multitasking.[124] Multitasking has become an all-too-common trait for mid-adolescents and texting may interfere with the development of attentiveness in interpersonal communication skills as well as masking emotions. Adolescents reported that multitasking allowed them to divide their "focus" rather than having to give a person all of their attention.[125] Texting allowed time to spread out communication without feeling compelled to think of what to say.[126] Texting was also seen as a way to avoid being vulnerable. One student stated that "if you were talking about something really emotional, you might wanna text, because you can, like (*pause*), you can more easily, like, not really lie, but like dry it from your emotions. Keep it away from emotions."[127] Another attempt at multitasking involved adolescents' combining sleep with texting. One student commented, "I text all day and night."[128]

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[123] David Crenshaw, *The Myth of Multitasking* (San Francisco: Jossey-Bass, 2008), 17.

[124] Bethany L. Blair, Anne C. Fletcher, and Erin R. Gaskin "Cell Phone Decision Making: Adolescents' Perceptions of How and Why They Make The Choice to Text or Call" in *Youth and Society*, (vol. 47, no 3, May 2015, yas.sagepub.com, ISSN:0044-1184, pp.395-411), 404.

[125] Blair, Fletcher, and Gaskin "Cell Phone Decision Making," 404.

[126] Blair, Fletcher, and Gaskin "Cell Phone Decision Making," 404-405.

[127] Blair, Fletcher, and Gaskin "Cell Phone Decision Making," 403.

[128] Blair, Fletcher, and Gaskin "Cell Phone Decision Making," 402.

A lack of attentiveness in adolescents may have also influenced a drop off in reading. It is reported that one-third of the students who graduate from high school will never read another book for the rest of their lives, and 42% of those who graduate from college will never read another book as well.[129] This could very well be part of what John C. Maxwell refers to as an unwillingness to grow. Basically, people are not willing to become all that they can become they are satisfied with what they know.[130]

2b. The National Study of Youth and Religion, high faith, and low faith

Research in relation to youth and faith describe their faith to be on a continuum with high faith on one end and low faith, to no faith on the other. Characteristics of a high faith, shown by high devotion and a low faith, shown by a low devotion are described below. The distinctions between them help to better identify how youth perceive faith and its application to life.

Dean's own part in the analysis of the information from the National Study of Youth and Religion (NSYR)[131] was to examine teens that were ranked in the highest percentage of being religious and to understand what set their faith apart from the faith of their peers.[132] These teens are described as "highly devoted" and represent about 8% of American teenagers.[133] They are characterized as attending religious services at least

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[129] Craig Ruff, "To Read or Not To Read," Dome Magazine, 2010, 1. http://domemagazine.com/craigsgrist/cr0710, accessed December 2013.

[130] John C. Maxwell, *The 15 Invaluable Laws of Growth* (New York: Center Street Hachette Book Group, 2012), 161.

[131] "The National Study of Youth and Religion," http//www.youthandreligion.nd.edu/, accessed November 2013.

[132] Dean, *OMG: A Youth Ministry Handbook*, 20.

[133] Kenda Creasy Dean, *Almost Christian: What the Faith of Our Teenagers is Telling the American Church* (New York: Oxford University Press Inc., 2010), 40.

once a week, faith is highly important to daily life, feel they have an intimate relationship with God, participate in a religious youth group, practice prayer at least several times a week, and practice reading the Bible at least twice a week.[134] The majority of these teens are Mormon, followed by conservative Protestants and black Protestants.[135] The rest of the teens who can be categorized as religious fall into three other categories: the regular (27%), the sporadic (17%), and the disengaged (12%).[136] Dean reviewed the interviews with these highly devoted teens and concluded they had families and faith communities who encouraged and supported their faith. In this context, these teens could be described as having "a creed to believe, a community to belong to; a call to live out; and a hope to hold on to."[137] Kara Powell, Brad Griffin and Cheryl Crawford in *Sticky Faith* describe a faith that sticks is "both internal and external," "both personal and communal," and "both mature and maturing."[138] Both of these faith analysis's serve to characterize that a high faith among youth is expressed both internally and externally, as an individual and within community. Youth expressing a high faith may be more likely to continue in the practice of their faith and participation in a faith community. In contrast, to those of a high faith are those of a low faith described below.

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[134] Dean, *Almost Christian*, 41.

[135] Dean, *Almost Christian*, 42.

[136] Dean, *Almost Christian*, 41.

[137] Dean, *Almost Christian*, 42.

[138] Kara E Powell, Brad M Griffin, and Cheryl A Crawford, *Sticky Faith: Youth Worker Edition, Practical Ideas to Nurture Long-Term Faith in Teenagers* (Grand Rapids: Zondervan, 2011), 21.

2bi. The NSYR: Turning from faith to self

According to the NSYR, there is an extreme lack of clarity of what emerging adults choose as their primary source for determining what they believe and how they behave. This primary source has become their individual selves. This behavior raises a question as to what youth are thinking about themselves and where they are getting their understanding of God and how they relate to him. This combination of self as a source for truth with behavior may have led to an expression of a low faith.

Dean explains that Christianity has been replaced with moralistic therapeutic deism (a term coined by Christian Smith and abbreviated MTD). Described as a "phony Christianity" MTD acknowledges the need for moral living while focusing on one's individual desires. This shapes youth to see religion as a basis for moral behavior, where being nice is the result.[139] Therefore, teens depend on their personal feelings to determine right from wrong. MTD serves to capsulize their motivation as self-determination.

2bii. Settling for a non-biblical faith

The acceptance of religion by most as only serving to influence morality has distracted from a biblical faith, resulting in youth expressing a low faith. Tim Clydesdale in his study on American teens looked at religion among 18-19 year-olds, particularly the influence of religion in relation to family and community and how that influences the lives of teens in their first year after high school.[140] Clydesdale reports that teens describe themselves as semireligious (55%), strongly religious (30%), and non-religious (15%).[141]

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[139] Dean, *Almost Christian*, 6.

[140] Tim Clydesdale, *The First Year Out*, 49.

[141] Clydesdale, *The First Year Out*, 58.

While Clydesdale agrees with Smith in his use of describing teens' faith as exhibiting MTD, Clydesdale provides clearer insight to MTD by using the metaphor of a "buffet" from which the majority of teens take some vegetables (representing religion) on their plate because it is "good for you," but "they only pick at it."[142]

A major obstacle to faith is that religion is viewed as a nice thing. Timothy Keller explains that society sees religion as beneficial because of "morality" in general. But when it comes to the cross of Jesus, Christianity becomes "offensive."[143] Christianity is not about the changing of outward behaviors, but about the change that takes place on the inside that changes our behaviors.[144] Therefore, since recent high school grads are mostly semi-religious at best, they more or less dabble with morality without experiencing any real inward change that would result in increasing their faith.

Christian Smith's research on "emerging adults" ages 18-29 describes them as a "rootless generation."[145] Smith, a sociologist at the University of Notre Dame and the director for their Center for the Study of Religion and Society, describes these young adults as entering into what he terms "adultolescence," the slow emerging from adolescence into adulthood. Smith believes that emerging adults, in comparison to other age groups are "one of the most self-focused, confused, and anxious age groups."[146] This would affect their view of the world around them, leading them to conclude that

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[142] Clydesdale, *The First Year Out*, 57.

[143] Timothy Keller, *Galatians for You* (USA: The Good Book Company, 2013), 180.

[144] Keller, *Galatians For You*, 180.

[145] Christian Smith interview by Katelyn Beaty, October 2009, Christianity Today. http://www.christianitytoday.com/ct/2009/october/21.34.html.

[146] Smith, Interview by Katelyn Beaty.

participating in service activities, such as missions' trips has little value, in that it "doesn't appear to amount to a hill of beans."[147] According to a study performed by Kurt Alan Ver Beek "The Impact of Short-term Mission," this analysis on a broader age span may be right. Ver Beek's study showed self-descriptions (or testimonies) of how participants have changed are often over-exaggerated.[148] Though some participants experienced some significant impact on their prayer life, volunteering, and financial giving, there was a high discrepancy between their self-reporting and actual change.[149]

Thus, the tendency for youth to focus on oneself competes with youth committing to biblical faith. Treating religion as a nice thing is a superficial response to faith and avoids any kind of real change. Biblical faith leads to deep inner change towards self-less Christian faith development and distinguishes between a high faith and a low faith.

2c. The need for community

The influence of community on mid-adolescents has been determined to be necessary for strengthening faith development, values, selflessness rather than self-determinism, and the transformative experience of Christian community. Parents and other adults play a significant role as models for faith and reinforcing a commitment to Christ over self. Youth need the Christian community to be a significant resource that walks with them as they assess and develop their faith.

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[147] Smith, Interview by Katelyn Beaty.

[148] Kurt Allen Ver Beek, "The Impact of Short-term Mission: A Case Study of House Construction in Honduras After Hurricane Mitch in 1998", Missiology: An International Review, vol. xxxiv, no 4 (October 2006), 485.

[149] Ver Beek, "The Impact of Short-term Mission", 485

2ci. Adults influencing faith development

The concerns regarding a decline in adolescent faith development and commitment to a faith community has stirred a debate about who and or what is at fault. Parents and other adults who are involved with youth seem to be at the center of this debate. David Kinnaman states in *You Lost Me* that "diagnosing and treating shallow faith among young adults is urgent because we have a shallow faith problem among all adults."[150] This conclusion is based on how closely the religious values in adults are mirrored by youth.[151] Yet many researchers believe parents and other adults to be the best hope in providing positive influence for adolescents. The research completed by Christian Smith and Patricia Snell found parents and other adults help to provide needed support to youth in their struggles and overcoming major problems.[152]

But the spiritual support of one adult may not be enough for youth to thrive in their faith development. Kara Powell and the Fuller Youth Institute suggest having five or more adults per youth in order to provide the kind of support that builds lasting faith.[153] Powell refers to *The Slow Fade* by Reggie Joiner, Chuck Bomar, and Abbie Smith regarding mentoring relationships between teens and adults. They refer to these relationships as "5:1 Webs."[154] Though the portion of adults to youth is important, the number five seems arbitrary and may be questionable how this recommendation was

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[150] David Kinnaman, *You Lost Me: Why Young Christian Are Leaving The Church…And Rethinking Faith* (Grand Rapids: Baker Books, 2011), 120.

[151] Dean, *Almost Christian*, 4.

[152] Smith and Snell, *Souls in Transition*, 183.

[153] Powell, Griffin and Crawford, *Sticky Faith*, 79.

[154] Powell, Griffin and Crawford, *Sticky Faith*, 90.

formed. The importance here may not be how many adults are involved in supporting faith in youth, but that adults are involved in youth faith development. The support provided by adults to youth faith development during their high school years is advised to continue through at least their first year after high school,[155] which could assist youth in getting established in a faith based community.

In order to better affect change in youth faith development, the influence youth have over adults needs to be reversed. How capable are adults, the most significant influencers to the faith development of adolescents? Eugene Peterson observes that the history and practice of adults influencing youth has been "flipped on its head."[156] Previously, ideas and lifestyles were expected to flow down from adults to youth. Now, these are generated among youth and absorbed into the adult world.[157] Peterson's comment reveals how adults need guidance in their own faith development. Fowler has noted that a culture is in serious trouble when youth do not have the influence of adults in their lives, which results in youth depending on themselves to determine values.[158] Not only mid-adolescents but also adults need to grow in their faith. In doing so, they may efficiently aid in youth's Christian faith development.

The lack of Christian community encourages MTD and leads youth to believe that God exists for the self. Smith states one of the ways to understand MTD in relationship to youth is that youth believe in a God that is caring and exists to help them when they are

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[155] Powell, Griffin and Crawford, *Sticky Faith*, 68.

[156] Eugene H. Peterson, *The Contemplative Pastor: Returning to the Art of Spiritual Direction* (Colorado Springs: Wm. B. Eerdmans, 1989), 122.

[157] Peterson, *The Contemplative Pastor*, 122.

[158] Fowler, *Weaving the New Creation*, 108.

in a crisis.[159] This portrays how youth have taken from Christianity what feels most comfortable to them, while rejecting biblical faith.

Chap Clark reports his observation of youth in 2001-2002, as a substitute teacher in a public high school in Southern California. Clark concluded youth need adults who will accompany them on their faith journey within an intimate Christian community.[160] Clark disagrees with those who believe youth actively pursue spirituality. While it may be true youth show some openness to spirituality, they may not be "spiritual" from a biblical perspective.[161] Most mid-adolescents are far from being interested in committing themselves to the biblical understanding of the Christian faith.[162]

Clark's ethnographic research further revealed mid-adolescents felt a lack of adult relationships and support, leaving them with feelings of abandonment. According to Clark, they preferred having adults in their lives as opposed to feeling left to figure things out on their own.[163] At the same time, according to Dean, adults make a theological error when they believe everything should center on youth rather than Jesus Christ.[164] It may seem like a conundrum that youth feel abandoned and blame adults while adults have taught youth to believe it is all about self. Failure to reject a commitment to self leads to

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[159] Smith, Interview by Katelyn Beaty.

[160] Chap Clark, *Hurt: Inside the World of Today's Teenagers* (Grand Rapids, MI: Baker Academic, 2004), 188.

[161] Clark, *Hurt*, 190.

[162] Clark, *Hurt*, 190.

[163] Clark, *Hurt*, 52.

[164] Dean, *Practicing Passion*, 14.

the worship of something other than God.[165] These results point to the necessity for deep change in both adults and youth to combine faith and life.

2cii. Christian community

As faith is lived out in life, interactions rather than our apologetic arguments influence others to find faith.[166] Drew Dyck believes the Christian community must adopt a mindset of interaction to win back the many youth that have left the church. Dyck explains that conversation allows for truthful sharing and listening rather than pointing out the errors in people's reasoning.[167] It is clear that many youth left the church because they found themselves in a new context that lacked encouragement to live the Christian faith.[168] Mid-adolescents need to be "deeply rooted in church communities…grafted into a cohesive community" with fellow believers.[169]

Holly C. Allen and Christian L. Ross in their research on *Intergenerational Christian Formation* continue the theme of being "grafted," (John 15:1-17) in that they assert that "believers are branches united in one vine" and that "community depends on a continuing spiritual relationship to Christ the vine."[170] Allen and Ross conclude that Fowler's stages aim to grow people toward a "post-conventional faith"[171] that overcomes

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[165] Keller, *Galatians For You*, 32-33.

[166] Keller, *Galatians For You*, 110.

[167] Drew Dyck, *Ex-Christian: Why Young Adults Are Leaving the Faith…And How To Bring Them Back*, (Chicago: Moody Press, 2010), 175.

[168] Dyck, *Ex-Christian*, 176.

[169] Keller, *Galatians For You*, 32.

[170] Holly C. Allen and Christian L. Ross, *Intergenerational Christian Formation: Bringing The Whole Church Together In Ministry, Community, and Worship* (Downers Grove: InterVarsity Press, 2012), 112.

[171] Allen and Ross, *Intergenerational Christian Formation*, 67.

obstacles of doubt and survives difficult experiences. In contrast is "conventional faith"[172] in which people accept the "beliefs and values" of the community without personally owning them because they have not taken the time to critically evaluate and reflect.[173] This raises questions about what Christian communities offer teens when there is such a large separation between those who combine faith in Christ with being a part of a body of believers and those who leave the faith and the practice of Christian community. Since the third need listed in Maslow's hierarchy of needs is having a sense of "belongingness,"[174] Christian communities have settled for so little depth that they were useful to youth for only a brief time, if at all. It may be that when Christian mid-adolescents transition from high school, many of them have not understood what Keller, and Allen and Ross are saying in how the Christian believer is attached to Christ and other believers. Christian faith development may have more opportunity for growth when mid-adolescents make Christian community a non-negotiable.

The College Transition Project, which is associated with Sticky Faith, came to a similar conclusion regarding students in their research about the transition out of high school. They described students as "dominated by loneliness- a desire to make friends, anxiety about decision-making, and the struggle to find Christian community."[175] Most of

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[172] Allen and Ross, *Intergenerational Christian Formation*, 67.

[173] Allen and Ross, *Intergenerational Christian Formation*, 67.

[174] Allen and Ross, *Intergenerational Christian Formation*, 48.

[175] Meredith Miller, "The College Transition Project, Sticky Faith, Insights For College Campuses," (December 2008). http://stickyfaith.org/articles/sticky-college-campuses. Accessed December 25, 2013.

those who did end up becoming involved in a Christian community stated they did so because they "felt welcome."[176]

Derek Melleby, the director of the College Transition Initiative at the Center for Parent/Youth Understanding believes students need to practice internalization. Melleby explains that part of, if not the largest contributor to, the lack of internalization "is that too much of youth work measures success with the amounts of activity and the numbers of youth that attend events."[177] This has made "community an add-on," and therefore youth do not see community as necessary for faith development.[178] This lack of recognition for the need of community affects more than just youth, but affects the United States in general.[179] Melleby concludes that a stronger connection between faith development and community would benefit students transitioning from high school in two ways: first, students would be motivated to participate in Christian community; and second students would find encouragement and support as they pursue faithfulness in Christ.[180]

Hagberg and Guelich reason that people will have deep questions regarding their faith, especially when their faith is disconnected from life's situations. People need Christian community to provide resources that would walk with them as they assess their

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[176] Miller, "The College Transition Project."

[177] Derek Melleby, interview by Krista Kubiak Crotty, December 2008, Sticky Faith, "Youth Group Kids Gone Wild," http:/stickyfaith.org.articles/youth-group-kids-gone-wild

[178] Melleby, "Youth Group Kids Gone Wild," Interview by Krista Kubiak Crotty.

[179] Melleby, "Youth Group Kids Gone Wild," Interview by Krista Kubiak Crotty.

[180] Melleby, "Youth Group Kids Gone Wild," Interview by Krista Kubiak Crotty.

faith.[181] Hagberg and Guelich believe that when people find Christian community unavailable for processing their faith questions, they leave the church, most of the time permanently.[182]

Christian community must learn to interact with youth in their faith development rather than supplying all the answers. Simon Walker explains, adults need to guide youth by helping them learn how to solve their problems and develop confidence in their ability to do so.[183] This involvement of adults is supported by Dupree's explanation of cognitive development in adolescents where adolescents benefit from adults providing a framework for problem-solving.[184] Thus, Christian community should encourage and allow for deep questions to be asked which may assist youth to experience depth in Christian community.

2d. Section 2 summary: Adolescent faith development

Thus, studies show a drop in faith among youth associated with leaving the church beginning after elementary and middle school and continuing through and after high school. Identified stages in faith development show how a deeper faith leads to avoiding a self-determinant life style and developing identity not found in roles and relationships. Connecting faith and life is needed for mid-adolescents to experience deep change in faith development. This deep faith is the kind of faith that would also be reflected through a practice of transformational leadership.

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[181] Hagberg and Guelich, *The Critical Journey*, 195.

[182] Hagberg and Guelich, *The Critical Journey*, 199.

[183] Simon P. Walker, *Leading Out of Who You Are: Discovering The Secret of Undefended Leadership* (Carlisle: Piquant Editions LTD, 2007), 155.

[184] Dupree, "Cognitive Development for Adolescents In A Global Era," 68.

Teens that develop in their faith tend to have families and faith communities that encourage and support their faith. These teens are characterized as having a creed to believe, a community to belong to, a call to live out, and a hope to hold on to. In Hagberg and Guelich's stages of faith development, most youth may be stuck between stage one, a life-changing awareness of God, and stage three, serving in using God's gifts and accepting responsibility. Some youth are poised to move beyond these initial three stages in their faith development. This may explain how some mid-adolescents have a better grasp on connecting faith and leadership, while others may be less consistent.

Distractions to faith development have surfaced as teens attempt to manage their lives. Youth have determined their faith lacks relevance to life and does not fit into life changes. The goal of maturity has been exchanged for consumerism. A divided focus has weakened performance, attentiveness to others, and created emotionally guarded relationships that could undermine change. A weak faith, lack of maturity, and guarded emotions need to be subject to change in order to develop identity, faith, and leadership.

Moralistic therapeutic deism capsulizes the motivation of youth as self-determination. It is not a biblical faith but is self-determinant, in which views can be substituted at any time. This distinction between MTD and Christian faith is important to both youth and adults to avoid competing influences that detract from biblical faith. A biblical faith will prepare mid-adolescents to embody the mental model of Christ's servant leadership.

Youth are seen as a "rootless generation" that slowly moves from adolescence into adulthood (adultolescence). Because they are rootless, self-focused, confused, and anxious, change may come slowly or not at all. A lack of openness to change may make

it difficult to determine how mid-adolescents actually connect what they believe with what they do.

Studies show that developing a biblical faith is strongly dependent upon the influence of adults. Yet on the one hand, a lack of adult influence has left youth to feel abandoned. On the other hand, adults have taught youth to be self-absorbed, which leads some youth to conclude that God exists for the self. The response from caring Christian communities of responsible adults could significantly help teens navigate life in relationship to a biblical faith, leading to a biblical leadership identity.

3. Characteristics and Status of Christian Leadership

This section discusses definitions associated with leadership, leading to a description of characteristics of Christian leadership. The status of leadership shows a lack of leaders and leaders with moral integrity. Spiritual servant leaderships is the model for the forms of both transactional and transformational leadership. A comparison of transactional leadership and transformational leadership shows how both forms of leadership are important for leadership identity development.

3a. Definitions of leadership

Barbara Kellerman points out that there are over 1500 definitions of leadership and about 40 different theories.[185] Peter Northouse explains that with all the scholarship dedicated to leadership, the only thing leaders have been able to agree on is that they cannot agree on how to define leadership.[186]

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[185] Barbara Kellerman, *The End of Leadership* (New York: Harper Collins, 2012), preface xxi.

[186] Peter G. Northouse, *Leadership: Theory and Practice* (Thousand Oaks: SAGE Publications Inc., 2013), 4.

According to Northouse, at least four consistent features of leadership that assist definitions are (a) a process, (b) involving influence, (c) occurring in groups, and (d) involving common goals. By using these criteria, Northouse defines leadership as "a process whereby an individual influences a group of individuals to achieve a common goal."[187] Northouse refines and expands the requirements of leadership, stating that a relationship exists between leaders and followers that make it possible for everyone to participate in leadership.[188]

John C. Maxwell and Jim Dornan chose a simplified definition of leadership as "influence."[189] Maxwell and Dornan's definition gives emphasis to Northouse's second criteria for leadership involving influence and openness to everyone. Houston Heflin agrees with so many other writers and those who work with youth in defining leadership as "the relational process of influencing others toward a shared goal."[190]

While the above definitions are about moving people toward a common, agreed-upon goal, they do not address the origin, motivation, purpose, and empowerment that sit at the core of leadership. What is behind leadership?

3ai. Characteristics of Christian leadership

Bill Thrall, Bruce McNicol, and Ken McElrath explain that in the past, the task of developing character belonged to the family and to the church. The problem now is that families and the church seem to have lost their way in how to do this. This conclusion

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[187] Northouse, *Leadership*, 5.

[188] Northouse, *Leadership*, 8.

[189] John C. Maxwell and Jim Dornan, *Becoming a Person of Influence: How to Positively Impact the Lives of Others* (Nashville: Thomas Nelson, 1997), 5.

[190] Houston Heflin, *Youth Pastor: The Theology and Practice of Youth Ministry* (Nashville: Abington Press, 2009), 128.

coincides with a study cited from Gallup and Purdue University that shows the influence of religion on leaders is in decline.[191] Thrall and his colleagues emphasize not only the need for character but its necessity for leadership to have impact. Clinton's research supports this, saying that although a leader may have sufficient skills, where skill is emphasized over character, a leader will fail.[192]

Thrall and his colleagues combined their research to address the need for character-led leadership. Thrall argues that though current leaders may excel in skill and personality, they fail in character.[193] This correlates with Kellerman's concern that in spite of all the materials and training regarding leadership, leaders are not more effective now than previously in history and lack in ethical behavior.[194] Walker's reference to people living life on two stages illustrates both how and why issues of character may remain undisclosed and unchanged. On the front stage is the desire to be seen by others and on the back stage out of sight is "the messy stuff."[195] Walker explains that leaders living on the front stage may experience isolation from the community support they need and not pursue personal inner development.[196] Thus, character must be kept in the forefront.

Thrall and his colleagues assembled what they refer to as "The Character Ladder" (a measurement of personal and communal practice of grace) to focus on moral

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[191] Bill Thrall, Bruce McNicol and Ken McElrath, *The Ascent of A Leader* (New York: Jossey-Bass, 1999), 2.

[192] Thrall, McNicol and McElrath, *The Ascent of A Leader*, 14.

[193] Thrall, McNicol and McElrath, *The Ascent of A Leader*, preface ix.

[194] Kellerman, *The End of Leadership*, preface xix.

[195] Walker, *Leading Out of Who You Are*, 26.

[196] Walker, *Leading Out of Who You Are*, 27.

development of leadership. The Character Ladder contains five rungs of instruction. The first, "trust God and others," represents the need for care and commitment from God and others.[197] On this rung people "allow the myth of self -sufficiency to end."[198] The second instruction to choose vulnerability requires one to be influenced by others, implying humility, transparency, and integrity.[199] Thrall relates integrity with being authentic, and leaders who have it are trusted to take an uncompromising stand for truth against other competing pressures.[200] Leaders reach the third rung of the ladder aligning with truth, when they listen and pay attention to counsel.[201] Since the character ladder is primarily concerned with being rather than doing, soul-searching questions are lived out in a life of integrity.[202] The fourth rung, paying the price, requires obedience to God to lay aside one's right for the benefit of others.[203] Thrall explains that the price of obedience is different for each person but will involve suffering because there is always a price for love.[204] He asserts that courage is essential to move through whatever fears leaders may have.[205] The fifth and final rung, discovering one's destiny, is the fruition of living life as

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[197] Thrall, *The Ascent of A Leader*, 68.
The "Capacity Ladder" (which describes skills and acquiring titles), which is part of leadership development, is not included in this discussion in order to focus on inner development.

[198] Thrall, *The Ascent of A Leader*, 68.

[199] Thrall, *The Ascent of A Leader*, 81-82.

[200] Thrall, *The Ascent of A Leader*, 83.

[201] Thrall, The Ascent of A Leader, 94.

[202] Thrall, The Ascent of A Leader, 94.

[203] Thrall, The Ascent of A Leader, 113.

[204] Thrall, *The Ascent of A Leader*, 115.

[205] Thrall, *The Ascent of A Leader*, 110.

God intended, the climax of what God has been developing a person for by "developing character in the context of right relationships and environments." [206]

Walker refers to three characteristics of Christian leadership that he believes are developed through leaders' characters being "tested and refined."[207] Integrity reveals motives and depth of commitment.[208] Moral courage is revealed through trustworthiness to stand up for what is right even in the face of suffering.[209] Compassion, according to Walker, may be produced through suffering, but in most cases people become cruel and manipulative.[210] These three characteristics of Christian leadership are further developed below.

Integrity according to Henry T. Blackaby and Richard Blackaby describes who a person is in private as well as in public: "If leaders are honest and moral in public, but discard those standards in private, their lives lack integrity."[211] James Kouzes and Barry Posner emphasize that, of the qualities people desire most from those in leadership, "honesty is the runaway most significant attribute."[212] Thus, leaders must be "credible," which is "foundational for all leadership."[213] Kouzes and Posner explain that credibility is

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[206] Thrall, *The Ascent of A Leader*, 138.

[207] Walker, *Leading Out of Who You Are*, 9.

[208] Walker, *Leading Out of Who You Are*, 9.

[209] Walker, *Leading Out of Who You Are*, 9.

[210] Walker, *Leading Out of Who You Are*, 9.

[211] Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: Holman Publishers, 2001), 105.

[212] Thrall, McNicol and McElrath, *The Ascent of A Leader*, 14.

[213] Thrall, McNicol and McElrath, *The Ascent of A Leader*, 21.

developed when everyone takes responsibility for their words as well as their actions.[214]

Integrity is more than just a desired trait, it is foundational to leadership.

Courage, states J. Oswald Sanders, is not the absence of fear but is a characteristic that is not deterred by fear. He gives the example of Paul (1 Corinthians 2:3; 2 Corinthians 7:5) who knew what it meant to be afraid, but he never allowed fear to control him.[215] Reggie McNeal believes spiritual leaders currently exhibit a lack of courage. A number of fears including, fears of being disliked, failure, and conflict, cause leaders to focus on trying not to lose rather than trying to win.[216] McNeal's example of David and Goliath revealed that David had numerous interactions (including David's brothers, Saul, and Goliath) that did not destroy or sway his confidence. McNeal summarizes David's courage as characterized "as a leader who did battle in the power of the Lord."[217]

Compassion is described by McNeal as the characteristic of a leader who repeatedly identifies with the afflicted and even offers to receive the people's punishment in their stead, as in the Old Testament example of Moses.[218] Timothy Laniak points out in the New Testament that Jesus was moved by compassion as he saw the crowds as "harassed and helpless," because they were "like sheep without a shepherd"[219] (Matthew

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[214] James M. Kouzes and Barry Z. Posner, *Credibility: How Leaders Gain and Lose It, Why People Demand It* (San Francisco: Jossey-Bass, 2011), preface xxi.

[215] J. Oswald Sanders, *Spiritual Leadership: A Commitment To Excellence For Every Believer* (Chicago: Moody, 2007), 60.

[216] Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders* (San Francisco: Jossey-Bass, 2000), 25.

[217] McNeal, *A Work of Heart*, 25-27.

[218] McNeal, *A Work of Heart*, 17.

[219] Timothy Laniak, *Shepherds After My Own Heart* (Downers: InterVarsity Press, 2006),185.

9:35-36). Laniak explains that Jesus was moved by "pastoral compassion" because the people's discomfort resulted in some cases from no leadership and in others from a lack of good leadership.[220]

Kouzes and Posner found in their studies on leadership that "when leaders share in the pain they develop compassion for others who are suffering,"[221] concluding that a growing cynicism shows the need for leaders to put the needs of others above their own.[222] In the context of Christian leadership, leadership is denying one's self and participating in God's Kingdom. Leaders must understand that when they draw attention to themselves, "the work is ruined" and has become only "a projection of ego, and indulgence of self."[223] Leadership involves putting others above one self.

3aii. Status of leadership

In the midst of confusion regarding how leadership works and who should lead, are reports describing a crisis of a dearth of leaders, but specifically of moral leaders. Ron Carucci in *Leadership Divided* refers to a survey completed by Drake Beam Morin that showed 94% of North American companies reported they were not successfully training future leaders to replace the 60 million baby boomers that will have left the workplace by the year 2021.[224] A poll of 200 professionals showed 40% of companies were unsuccessful at creating a cooperative bridge between older and younger employees. This

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[220] Laniak, *Shepherds After My Own Heart*, 185.

[221] Kouzes and Posner, *Credibility*, 168.

[222] Kouzes and Posner, *Credibility*, 168.

[223] Peterson, *The Contemplative Pastor*, 102.

[224] Ron A. Carucci, *Leadership Divided: What Emerging Leaders Need, And What You Might Be Missing* (San Francisco: Jossey-Bass, 2006), 5.

lack of collaboration has blocked younger employees from eventually moving into leadership.[225] Younger potential leaders are described as "unwilling to tolerate the deteriorating standards of leadership to which they believe they have been subjected."[226] A lack of morality and older and younger leaders working together will need to be addressed in order to fill an expected void in leadership.

Jimmy Long, a long-time campus staff member of InterVarsity Christian Fellowship, points to a 1998 George Barna study that revealed only 5% of current pastors see themselves as leaders.[227] In this Barna study, the phrasing of the questions may have influenced pastors to view leadership as a gift or skill[228] and conclude they were not leaders. However, the findings of the 1998 Barna study coincide with a May 2009 study completed by the Research for Leadership Network that showed 81% of 232 senior pastors with church attendance above 2,000 viewed their role as "preacher/teacher," whereas only16% saw themselves as "pastor, shepherd or spiritual guide," terms that seem to more closely describe leadership.[229] These results raise a question: How are Christian communities raising up leaders if the majority of pastors do not see themselves as such?

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[225] Carucci, *Leadership Divided*, 5.

[226] Carucci, *Leadership Divided*, 8.

[227] Jimmy Long, *The Leadership Jump: Building Existing and Emerging Church Leaders* (Downers Grove: InterVarsity, 2009), 179.

[228] George Barna, *The Second Coming of the Church* (Nashville: Word Publishing, 1998), 32-37.

[229] Audrey Barrick, "Mega Church Leaders See Themselves As Leaders Not Pastors". Research for Leadership Network (May 2009), Christian Post. http://christianpost.com/news/survey-megachurch-leaders-see-themselves-as-teachers-not-pastors, accessed January 3, 2014.

Long believes that at least part of the problem is that seminaries have done a better job creating teachers than they have developing leaders.[230] This may explain why most youth report that they go to their youth group because they like their youth pastor, but the majority of these same youth feel that their youth pastor does not know them.[231] As Long concludes that at the graduate level of theological education, leaders are not being developed, it can also be inferred from Powell's research that leaders are not being developed among youth - at least not Christian leadership that involves depth in relational community.

The Association of Christian Schools International (ACSI) provides accreditation and support in Christian education to private Christian schools. A study of 313 ACSI secondary schools reported in 2004 that only 25% of Christian high schools offer a course curriculum in leadership and only 33% incorporate some kind of reflection as part of developing leadership in students.[232] Because there is a lack of evidence leadership development in many of the schools' aspects (such as athletics, classroom, service activities, student government, etc.),[233] it is questionable how intentional adults are in fostering leadership development among Christian environments.[234] As popular as leadership development is, it may be more of an expressed desire than an expected outcome resulting from intentional leadership development.

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[230] Long, *The Leadership Jump*, 179.

[231] Powell, "Class Notes", Adolescent Faith Longevity (Monday, November 18, 2013).

[232] Valerie A. Martin, "Leadership Skills Development: Current Practices Within Christian High Schools To Prepare Students For Leadership Roles." (D.Ed. Diss., Pepperdine University, 2004), 116-17.

[233] Martin, "Leadership Skills Development," 95.

[234] Martin, "Leadership Skills Development," 118-19.

3aiii. Decline in adolescent leadership

A 2005 report in The Ivy Jungle Network expressed difficulty in finding student leaders primarily due to a lack in students' abilities to converse and build relationships.[235] Likewise, Powell states that the primary experience high school seniors wished they had experienced more of while they were in high school was in-depth conversation.[236] Clark found that students who might be described as the most successful in academics and/or sports tend to conceal themselves behind their accomplishments.[237] These reports raise question: How skilled are students at making friends and practicing listening and vulnerability in community?

Long has concluded from his observations of youth that the desire among youth for leadership is declining.[238] Long believes the decline in youth aspiring to leadership is due to self-doubts, personal brokenness, and a break down in trust of others. Thus in order to help youth identify as leaders Long believes they are in need of inspiration to lead. Youth may also find support and encouragement as leaders through a community of team leadership.[239] Long identifies from his association with various leadership conferences over the last ten years, that part of the crisis resulting in fewer leaders is the division between defining "who a leader is" and "what a leader does" (meaning, "do we

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[235] L. Paul Jensen, *Submissive Spirituality, Transforming Mission and The Collapse of Space and Time* (Eugene: Pickwick, 2009), 228.

[236] Powell, "Class Notes on Adolescent Faith Longevity."

[237] Clark, *Hurt*, 49.

[238] Long, *The Leadership Jump*, 174.

[239] Long, *The Leadership Jump*, 174-175.

focus on people or programs?").[240] The obstacles hindering leadership development in youth need to be identified and addressed so that youth gain a proper understanding of leadership identity.

Josephine A. Van Linden and Carl I. Fertman's exploration of the varying attempts to develop leadership among adolescents grew into a larger study that included the University of Pittsburgh Leadership Development Network. They interviewed youth in public and private religious schools and their parents. Van Linden and Fertman discovered that most students lacked the information they needed to understand what leadership is and how they experience it in their lives. Additionally, the research found that the settings provided by secondary schools and community resources were usually so formal they limited who could participate in leadership development.[241] These environments opened leadership to some while excluding the majority. Bolman and Deal describe structures and systems like this as a problem in and of themselves,[242] but according to Van Linden and Fertman, the schools did not seem to have a problem with limiting the scope of who were recognized as leaders or to whom they offered leadership opportunities. One reason for this was that many schools lacked expected outcomes from opportunities to practice leadership.[243] Secondly, most adults saw youth as either having or not having leadership ability. In many cases, parents described their own teenage sons

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[240] Long, *The Leadership Jump*, 12.

[241] Josephine A. Van Linden and Carl I. Fertman, *Youth Leadership: A Guide To Understanding Leadership Development In Adolescents* (San Francisco: Jossey-Bass, 1998), 61.

[242] Lee G. Bolman and Terrence E. Deal, *Reframing Organizations: Artistry, Choice, and Leadership* (San Francisco: Jossey-Bass, 2008), 7.

[243] Van Linden and Fertman, *Youth Leadership*, 186.

or daughters "as a good person and nice, but not a leader,"[244] thus suggesting a lack in parental support.

Van Linden and Fertman concluded that, while schools are a "hot bed" for developing leadership in adolescents, at least two problems need to be addressed:[245] the need for adults and teens to recognize that everyone can be a leader, and to emphasize transformational leadership more than transactional leadership.[246]

3b. Comparison of leadership models: Transactional leadership and transformational leadership

Previous discussion in this chapter presented the need to emphasize transformational leadership more than transactional leadership. Transactional leadership and transformational leadership will be compared and transformational leadership shown to be more effective in developing leaders to lead in deep change. This subsection will conclude with servant leadership as the means for how all leadership is to be carried out. Richard Osmer explains that the spirituality of servant leadership is the only method and practice of leadership that explains "the goal of change: change to what end and for what purpose?"[247]

3bi. Transactional leadership

The model of transactional leadership may be one of the most common forms of leadership in secondary education because it focuses on encouraging others to participate

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[244] Van Linden and Fertman, *Youth Leadership*, preface xx.

[245] Van Linden and Fertman, *Youth Leadership*, 224.

[246] Van Linden and Fertman, *Youth Leadership*, 121.

[247] Richard Osmer, *Practical Theology: An Introduction* (Grand Rapids: W.B. Eerdmans, 2008), 183.

in activities and plans that leaders have organized. This reflects what adults and adolescents think of when they think of leadership: "doing leadership tasks."[248] Transactional leadership is based on a "process of tradeoffs"[249] where reciprocation takes place: "I will do this for you, and in return you will do that for me."[250] A criticism of this kind of leadership with adolescents is that "it does not take into account the developmental struggles they face."[251] Thus, adolescents find it difficult to associate leadership with "real life experiences."[252] Transactional leadership's focus on "making trade-offs" tends to play to people's felt needs which "are not necessarily people's 'deepest' needs."[253] Thus, transactional leadership may fail to address people's most important needs in its attempt to merely accomplish tasks.

Osmer explains that "felt needs are shaped by the society in which people live" and most of their experience with organizations is both "impersonal and alienating."[254] The shallowness of transactional leadership is what most people have come to expect, but as Osmer states it is not what people long for.[255] In addition, people's expectation that leaders alone carry the responsibility for success and failure may limit participation from

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[248] Van Linden and Fertman, *Youth Leadership*, 16.

[249] Osmer, *Practical Theology*, 176.

[250] Osmer, *Practical Theology*, 176.

[251] Van Linden and Fertman, *Youth Leadership*, 16-17.

[252] Van Linden and Fertman, *Youth Leadership*, 17.

[253] Osmer, *Practical Theology*, 194.

[254] Osmer, *Practical Theology*, 194.

[255] Osmer, *Practical Theology*, 194.

those who are legitimate stakeholders[256] and encourage a deeper divide between those who lead and those who follow. James Macgregor Burns explains that in transactional leadership, the bargaining process between people tends to focus only on the task and does not develop deep relationships between people.[257] Burns adds that "a leadership act took place, but it was not one that binds leader and follower together in a mutual and continuing pursuit of a higher purpose."[258] Transactional leadership may assist in change but it needs modification to bring about the deep change found in transformational leadership.

Van Linden and Fertman list the following characteristics of transactional leadership. Transactional leadership focuses on moving forward in problem solving even if other viewpoints have not been considered. The use of standards and principles are implemented to guide in the process of decision making. The take-charge (personal power) emphasis on the leader as decision maker tends to develop decision making skills in order to get things done.[259]

According to Van Linden and Fertman Transactional leadership does contribute to personal development that is necessary for adolescent identity development in information, attitudes, and skills.[260] What is at issue is the undue influence of

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[256] David L. Cooperrider, Diana Whitney, and Jacqueline M. Stavos *Appreciative Inquiry Handbook: For Leaders of Change* (Brunswick: Crown Custom, 2008, 51.
The term 'stakeholders', is used in organizational planning to determine who should influence decision making. It is expected this process will contribute by transforming: an organization's processes, interaction within the organization, and inspire anticipation within the organization.

[257] James MacGregor Burns, *Leadership* (New York: Harper and Row Publishers, 1978), 20.

[258] Burns, *Leadership*, 20.

[259] Van Linden and Fertman, *Youth Leadership*, 19.

[260] Van Linden and Fertman, *Youth Leadership*, 18.

transactional leadership more than transformational leadership. Van Linden and Fertman

explain that where transactional leadership represents "doing leadership" (skills and

tasks) transformational leadership exemplifies "being a leader" (who one is).[261]

3bii. Transformational leadership

Osmer states transformational leadership is about "deep change"[262] that begins

with addressing one's "own core values."[263] This mandates self-evaluation in facing

one's "own hypocrisy in failing to embody the values they espouse"[264] and produces

leading with "integrity" toward the change that is most needed in an organization.[265] Thus

transformational leadership describes a commitment to personal inner moral values.

The characteristics of transformational leadership contrast transactional leadership

because leadership is "more than a mere transaction between people."[266]

Transformational leadership encourages and values the participation of others in

decision-making. Individuals are important to the process and participate in evaluating

decision outcomes. Primary development is the self to better contribute to the group.

Reflection encourages making connections between experiences and other situations in

life. The process is important to personal growth and to the growth of others. Leadership

involves the sharing of power so everyone learns to lead.[267] Transformational leadership

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[261] Van Linden and Fertman, *Youth Leadership*, 18.

[262] Osmer, *Practical Theology*, 177.

[263] Osmer, *Practical Theology*, 178.

[264] Osmer, *Practical Theology*, 178.

[265] Osmer, *Practical Theology*, 178.

[266] Van Linden and Fertman, *Youth Leadership*, 9.

[267] Van Linden and Fertman, *Youth Leadership*, 18-19.

is focused "on the process of 'being' a leader, helping people transform themselves from followers into leaders."[268]

Burns prefers to describe leadership as transformational because it brings the best out of followers and turns followers into leaders while creating a high sense of morality.[269] This rising sense of morality is significant to Burns's writing on leadership and has encouraged a moral foundation for leadership. Burns describes the impact of morality among leaders is realized when leaders transcend everyday needs and focus on higher levels of moral development.[270]

Van Linden and Fertman's study provided an alternative from traditional models of leadership to focus on transformational leadership.[271] They caution though, that a plethora of leadership programs does not guarantee teens learn leadership, because most programs focus on transactional forms of leadership.[272] Van Linden and Fertman insightfully point out that adolescents prefer to avoid leadership because they are afraid of responsibility associated with failure by making wrong decisions.[273] Based on adolescents' fears of vulnerability, this may suggest transformational leadership may be less attractive because it requires vulnerability in order to personally experience and lead through deep change.

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[268] Van Linden and Fertman, *Youth Leadership*, 9.

[269] Burns, *Leadership*, 4.

[270] Burns, Leadership, 46.

[271] Van Linden and Fertman, *Youth Leadership*, preface xviii, 9.

[272] Van Linden and Fertman, *Youth Leadership*, 224.

[273] Van Linden and Fertman, *Youth Leadership*, 21.

Chap Clark raises an important caution to the expectations placed on adolescents regarding individual leadership. Clark believes that adolescents may not have the maturity for "ferreting out their own motives or insecurities" for carrying out leadership where they bear responsibility alone.[274] This implies youth will need help for processing change and applying new understanding to leading.

Northouse says that one criticism of transformational leaders are seen as responsible for changing people. This may contribute to "heroic leadership" and detract from shared leadership.[275] Long has also expressed concerns about heroic leadership and contends that it places too much emphasis on particular leaders while fostering "goal and program oriented" leadership.[276] Heroic leadership is usually thought of in terms of an individual at the top of a hierarchical structure and who commands the organization. According to Long, this places leadership in the hands of an individual apart from the community and characterizes leaders as being somewhat "larger-than-life-figures."[277] Thus, transformational leadership describes commitment to personal inner change.

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[274] Chap Clark, *Youth Ministry in the 21st Century: Five Views* (Grand Rapids: Baker Academic, 2015), 23.

[275] Northouse, *Leadership*, 203.

[276] Long, *The Leadership Jump*, 50.

[277] Long, *The Leadership Jump*, 49.

3c. Spiritual servant leadership: A model for the forms of transactional and transformational leadership

Robert K. Greenleaf explains that servants and leaders are thought of as opposites. Bringing the two words together "creates the paradoxical idea of servant-leadership."[278] This approach to leadership has been changing leadership identity.

Osmer believes it is essential Christian communities gain a better understanding of power and influence. They must abandon a dependence upon their "social status and resources" and "embody the servanthood of Christ."[279] Servant leadership answers what is "the goal of change: change to what end and for what purpose?"[280] Christian communities should provide a foundational understanding for servant leadership.

Greenleaf believes that by putting the two terms servant and leader together, one becomes a "complete person."[281] Thus leadership identity is developed by what it means to be fully human as a servant leader. Greenleaf distinguishes between other types of leadership by indicating that "those being served grow as persons; they become healthier, wiser, freer, and more autonomous."[282] Since all leadership is prone to misdirection and the servant leader is no exception, Greenleaf suggests several influences that servant leaders and spiritual institutions need to be wary of. Greenleaf situated these influences

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[278] Robert K. Greenleaf, *The Servant Leader Within: A Transformative Path* (Mahwah: Paulist Press, 2003), 14.

[279] Osmer, *Practical Theology*, 192.

[280] Osmer, *Practical Theology*, 183.

[281] Greenleaf, *The Servant Leader Within,* 40.

[282] Greenleaf, *The Servant Leader Within*, 41.

power, money, and competition in the context of leaders going unchecked.[283] He gives an insightful analysis of the advice given by Jethro (Moses' father-in-law) to Moses to adopt an organizational structure that placed further distance between himself and the people, placing himself as the chief decision maker. This, contends Greenleaf, set Moses up for his eventual fall when he later claimed he drew water from the rock when it was actually God who did it.[284]

Greenleaf advises the servant leader to avoid these pitfalls in leadership. First, all power should be held in check. The practice of "shared power with colleagues who are equals is a preferable alternative to the concept of single chief."[285] Second, when leaders contribute money toward those in need, they should avoid arrogance which can result from an exaggerated view of the self.[286] Third, competition among leadership causes leaders to contend with others, resulting in a winner and losers; "in a sense, the winner gains power over others."[287] These suggestions are described as taking place in the context of community and involve a display of inner moral development.

Greenleaf analyzed what keeps religious institutions from practicing servant leadership. His comments are directed towards churches, monasteries, and seminaries but they may also be applicable to religious secondary academic settings. Greenleaf states that "there is little incentive for leadership to go out ahead where the path is not marked

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[283] Robert K. Greenleaf, *Seeker And Servant: Reflections on Religious Leadership* (San Francisco: Jossey-Bass, 1996), 58-60.

[284] Greenleaf, *Seeker and Servant*, 57.

[285] Greenleaf, *Seeker and Servant*, 58.

[286] Greenleaf, *Seeker and Servant*, 59-60.

[287] Greenleaf, *Seeker and Servant*, 60.

and entails risk. They lack spiritual leadership."[288] Leaders also seem to want some kind of model to follow when new ideas are presented. It seems they are concerned about securing success and avoiding failure.[289] Greenleaf believes this lack of leadership is basically a lack of not having enough faith to lead.[290] Thus spiritual leadership is not driven by fear of failure but by faith for succeeding.

Osmer illustrates how transactional leadership and transformational leadership can be expressed through the form of servant leadership. Transactional leadership needs "a shift from the model of contract-as-fair-exchange to the model of covenant-as-service-of-God."[291] This shift could place the origin, purpose, motivation, and empowerment of leadership in Christ. Osmer instructs that Christ serves as the primary example of servant leadership.[292] Thus, leaders move focus from peoples' felt needs to helping people see their deeper needs. This change in focus centers servant leaders to abandon "self-concern" and to care for others instead.[293] Transformational leadership in the form of servant leadership emphasizes that it is challenging and painful to experience deep change. Servant leadership "will encounter resistance and conflict, failures and disappointments" which identifies with Christ's suffering.[294]

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[288] Greenleaf, *Seeker and Servant*, 63.

[289] Greenleaf, *Seeker and Servant*, 63.

[290] Greenleaf, *Seeker and Servant*, 63.

[291] Osmer, *Practical Theology*, 194.

[292] Osmer, *Practical Theology*, 194.

[293] Osmer, *Practical Theology*, 195.

[294] Osmer, *Practical Theology*, 196.

Osmer refers to three paradoxes of the servant leader in relationship to suffering in Christ. First, servant leaders experience a sense of lost ness as they attempt to journey through deep change. It is challenging for servant leaders to not know the way because they experience "powerlessness" and need a faithfulness that is in Christ.[295] Second, servant leaders lead in transformation by risking being marginalized by those who hold power and resist change. Thus, a community will most likely avoid change if change is attempted externally rather than internally. Osmer explains that "servant leaders do not make themselves the center of change. Rather, they give power away."[296] Lastly, servant leadership develops deep relationships with others without "attaching" their dependence on others for "affirmation, security, and self-worth."[297] This kind of attachment would most likely hinder deeper change because "deeper change almost inevitably provokes conflict and resistance."[298] Thus, servant leaders accept suffering as part of pursuing deep change and modeling for others "the sort of community it might become."[299]

3d. Christian leadership projects focused on eleventh and twelfth graders

The Lilly Endowment has given significant attention to attracting young Christian leaders for training in leadership development and to consider ministry as a profession.[300] Melissa Wiginton, the Director of Ministries and Programs for the Partnership for

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[295] Osmer, *Practical Theology*, 197.

[296] Osmer, *Practical Theology*, 198.
Long stresses leadership is not about over-powering people, but empowering others through being a servant to them. Long, *The Leadership Jump*, 61.

[297] Osmer, *Practical Theology*, 198.

[298] Osmer, *Practical Theology*, 198.

[299] Osmer, *Practical Theology*, 199.

[300] "Theological School Programs For High School Youth," Lilly Endowment Inc. 2002, accessed December 15, 2012. http://lillyendowment.org/religiontpfhsy.html

Excellence initiative at the Fund for Theological Education (FTE), says that "it's not that ministry has a poor image among youth; it's that ministry has no image at all."[301] James Waits, President of FTE states that "fewer than 7% of the pastors are under the age of 35." Waits concludes that there is a crisis in not having enough youth enter pastoral training.[302] The results of the Lilly Foundation's efforts may take decades to judge and determine whether there is a measurable change in youth entering the pastorate.[303] Since Smith's study on youth shows the majority of youth leaving the church,[304] the interest from Christian youth to participate in Christian leadership development may be lacking. Mid-adolescents may need a better understanding of Christian leadership in order to enter such programs.

According to Elizabeth Corrie, Director of YTI Summer Academy, Emory University's Candler School of Theology (funded through the Lilly Endowment's Youth Theological Initiative) established a program in 1994 that has involved about 900 high school juniors and seniors. Craig Dykstra, Senior Vice President of Religion for the Lilly Endowment believes this program serves to inspire faith in youth and equips them "to become leaders in their congregations and communities."[305] In 2001 and 2008, YTI completed surveys of alumni of the YTI Summer Academy. In the 2001 survey, 86.7% reported they are active in a faith community and 70.6% credited the academy with

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[301] "Awakening The Call To Ministry", Lilly Endowment Inc. Religion Division. Annual Report, 2002, 42, accessed November 20, 2013. http://www.lillyendowment.org/annualreports.html

[302] "Awakening The Call To Ministry,"43.

[303] "Awakening The Call To Ministry," 45.

[304] "Awakening The Call To Ministry," 46.

[305] Elizabeth Corrie and Craig Dykstra, "YTI Summer Academy Alumni Evaluation", Emory University's Candler School of Theology (April 28, 2010), accessed December 31, 2013. http://shared.web.emory.edu/emory/news/releases/2010/04

having a "significant impact on their vocational choices."[306] The 2008 survey revealed that 65% of these alumni "studied or are studying religion/theology in college."[307] The YTI Summer Academy concluded through surveys its influence on youth leadership development was demonstrated in commitment to a faith community and academic theological studies.

Jeffrey Kaster, Associate Dean for Administration; Director, Youth in Theology and Ministry and Professor of Theology at St. Johns, states there is an almost non-existence of "published research systematically evaluating youth ministry and adolescent religious education."[308] Thus the effectiveness of leadership development among such programs remains mostly an unknown commodity. Since the Lilly Endowment's initiative for Theological Programs for High School Youth, over 82 theological schools are working to train Christian leaders.[309] Since these programs primarily recruit eleventh and twelfth graders, further research would assist for better understanding and developing leadership identity in mid-adolescents.

3e. Section 3 summary: Characteristics and status of Christian leadership

Thus authors and leaders continue to attempt explanations of leadership. Most definitions describe leadership as a process of influencing people towards accomplishing a shared goal. Further exploration for understanding leadership requires pursuing what is at the core of leadership.

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[306] Elizabeth Corrie and Craig Dykstra, "YTI Summer Academy Alumni Evaluation," 2.

[307] Elizabeth Corrie and Craig Dykstra, "YTI Summer Academy Alumni Evaluation," 2.

[308] Jeffrey Kaster, "Evaluating Adolescence Catechesis, Religious Education," vol.106, no. 1 (January-February 2011), pp.63-81. http://tandfonline.com/doi/abs/10.1080/00344087.2011.539447?journalCode=urea20#.UuK7i, 64.

[309] "Theological School Programs For High School Youth," Lilly Endowment Inc.

Characteristics of Christian leadership describe leadership that is driven by character rather than a focus on skill and personality. Character-driven leadership chooses to trust God and others and pursue personal inner development. Self-sufficiency is replaced by integrity that leads to shared responsibility, courage that is not deterred by fear, and compassion that identifies with the struggles and suffering of others.

A dearth of leaders has created concerns for increasing the number of leaders, especially moral leaders. Pastors tend to not identity as leaders because of confusion over definitions of leadership. In Christian schools the development of student leaders is important in the mind of educators but needs to grow from an expressed desire to becoming an expected outcome.

A further decline in adolescent leadership is influenced by a lack of students having in depth conversations where self-doubts, fears, and personal brokenness can be shared. In addition, a lack in trust may contribute to a lack of shared leadership. Adolescents need to conclude that leadership is more about the development of people than the development of programs.

Secondary schools have tended to encourage some adolescents to identify as leaders while excluding the majority from participating in leadership. Their limited scope of leadership identity is reflected in their lack of expected outcomes and a lack of parents encouraging their own teenage children to self-identify as leaders. Though secondary schools are described as a "hot bed" for developing leaders, adults need to help teens understand everyone is a leader and to emphasize transformational leadership over transactional leadership.

The over-emphasized model of transactional leadership based on reciprocation has made it difficult for adolescents to associate leadership with life experiences. This model of leadership may fail to address people's deepest needs while emphasizing accomplishing tasks. Transactional leadership places an importance on doing rather than being, which lacks the potential for adolescents to integrate leadership identity into multiple life situations.

Transformational leadership provides a model for deep change by bringing out the best from people and turns followers into leaders while creating a high sense of morality. Experiences of deep change associated with transformational leadership require adults to assist adolescents in processing personal change. Leaders are responsible for their own change as they benefit from the support and encouragement from the community.

Spiritual servant leadership indicates the goal and purpose of change.[310] This model of leadership encourages leaders to grow and become more responsible, holds power in check, and contributes to decision-making that seeks God's direction. The centrality of the cross of Christ should guide servant leaders to pursue deep change without unhealthy dependence on others. Spiritual servant leadership combines human identity, biblical faith development, and biblical leadership identity.

Christian development leadership projects focused on eleventh and twelfth graders have become a focus of numerous Christian colleges and seminaries. Programs have determined they are experiencing success by the numbers of participants, participants' self-reported activity and the impact on their vocational and educational choices. In order to determine the effects of programs developing Christian leaders in

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[310] Osmer, *Practical Theology*, 183.

association with the Lilly Foundation, there is need for more research to be completed and reported.

4. Final Chapter Summary

Thus, the purpose of this literature review was to determine themes critical to exploring leadership identity in mid adolescents in relationship to Christian faith development.

4a. Section 1: Adolescent identity development

Adolescent identity development is a process and is foundational for moving into early adulthood. An understanding of adolescent identity development helps guide adults and adolescents to navigate this foundational period for adolescents. Adolescents approach decision making with a lack of reflective thinking and default to emotional responses. Social changes and the absence of markers add to teens' confusion of identity. Adults guiding adolescents in their development helps to safely navigate identity achievement by resolving teen identity crises in high school and providing skills for further identity development in early adulthood.

4b. Section 2: Adolescent Christian faith development

In terms of adolescent Christian faith development, today's youth are semi-religious at best. The majority of those who participate in church begin a process of leaving the church before they enter high school. Those adolescents who remain in faith communities after high school are described as being highly religious and have families and faith communities that encourage and support a developing faith. These highly religious are in contrast to the majority of teens that rely on their own feelings to determine right from wrong. The influence of consumerism has dominated Western

youth. Though youth are reported to be open to spirituality, they tend to only dabble with morality rather than embrace it as a lifestyle. This mind set may be due to youth not seeing Christianity as relevant to life experiences, which would affect how they connect faith to leadership. Caring Christian communities' and adults' response to adolescents can help teens navigate issues of the Christian faith and establish a rootedness in Christ and Christian community.

4c. Section 3: Characteristics and status of Christian leadership

Confusion regarding leadership identity hinders its development in adolescents. In the midst of this confusion there is a dearth of leaders, specifically moral leaders. The characteristics of Christian leadership emphasize the importance of Christian character as foundational to leadership. The status of leadership informs the need for leadership development in schools and churches. Transformational leadership empowers deep change, particularly by emphasizing to adolescents the importance of identity rather than accomplishments in developing leadership identity. Spiritual servant leadership answers to what end leadership is carried out and gives identity to leadership. Spiritual servant leadership should be reflected in Christian leadership development projects and Christian schools. The degree to which these initiatives are successful requires more research.

CHAPTER FOUR

RESEARCH DESIGN AND METHODOLOGY

1. Research Design

1a. Purpose

This research project focused on exploring Christian leadership identity in

eleventh and twelfth grade mid-adolescents in select private Christian schools. Students

were used as the source for this study in order to understand what is actually occurring in

leadership identity development among students. This chapter will describe the

methodology used for this research. The following research questions described in

Chapter 1, were explored:

(1) How do mid-adolescents view faith development and its influence on leadership

identity?

(2) What do mid-adolescents determine is the origination, motivation, purpose of

leadership?

(3) What is mid-adolescents view of Christian Community and its influence on leadership

identity?

1b. Conceptual framework

Richard Osmer in *Practical Theology* provides a conceptual framework of four

questions to guide the interpretation and response to information: "What is going on?";

"Why is this going on?"; "What ought to be going on?" and "How might we respond?"[1]

Osmer explains that "each of these questions is the focus of one of the four core tasks of

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[1] Richard Osmer, *Practical Theology: An Introduction* (Grand Rapids: W.B. Eerdmans, 2008), 4.

practical theological interpretation- the descriptive task, the interpretive task, the

normative task, and the pragmatic task."[2]

1c. Quantitative and qualitative data

The procedures for gathering data in this study used a hybrid methodology of

quantitative questions (using a 1-5 Likert Scale) and qualitative questions (open-ended

questions). Quantitative methodology can be defined as gathering data for the "prediction

of events, behavior, attitudes (statistical causality)."[3] Quantitative research uses

descriptive statistics to "transform a set of numbers or observations into indices that

describe or characterize the data."[4] Further explanation of quantitative descriptive

research is using "quantitative methods to describe 'what is.'"[5] The attempt is to

"discover relationships between non-manipulated variables."[6]

Qualitative descriptive research also describes "what is."[7] Qualitative

(descriptive) research is framed by three key terms: description, interpretation, and

understanding.[8] Qualitative methodology seeks to explain by way of "understanding,

interpreting reasons for observable behavior, sense given to actions (historical

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[2] Osmer, *Practical Theology*, 4.

[3] John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM Press, 2006), 45.

[4] James H. McMillan and Sally Schumacher, *Research in Education: A Conceptual Introduction*, 4th edition (Menlo Park: Addison Wesley Longman, 1997), 209.

[5] John W. Best and James V. Kahn, *Research in Education* (Boston: Allyn and Bacon, 1993), 26.

[6] Best and Kahn, *Research in Education*, 26-27.

[7] Best and Kahn, *Research in Education*, 27.

[8] McMillan and Schumacher, *Research in Education*, 45-46.

causality)."[9] Quantitative and qualitative methodologies are not in opposition to one another but "need each other for the development of a thorough understanding."[10] The mixture of these methods guided the gathering, processing, and application of this research.

1d. Grounded theory

Grounded theory was used in the research to bring together the data collection and analysis, leading to the development of theory.[11] Grounded theory is a systematic process that "allows theory to emerge from the data," and therefore theory "is more likely to resemble the 'reality'…because theory is drawn from the data, [and] are likely to offer insight, enhance understanding and provide a meaningful guide to action."[12]

2. Population

2a. Selection of schools

The population for this study consisted of eleventh and twelfth graders in three private Christian schools that are accredited through the Western Association of Schools and Colleges, and the Association of Christian Schools International. While there are many private Christian schools in Southern California, it was not feasible for this research to be inclusive of all of them.

The selection of these three schools was both ideological and pragmatic. Each school was a private Christian school holding to a set of Christian beliefs. In conjunction

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[9] Swinton and Mowat, *Practical Theology and Qualitative Research*, 45.

[10] Swinton and Mowat, *Practical Theology and Qualitative Research*, 44.

[11] Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* (Thousand Oaks: Sage Publications, 1998), 12.

[12] Strauss and Corbin, *Basics of Qualitative Research*, 12.

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with these beliefs, the development of Christian student leaders was an important expected outcome. The close proximity of these schools to the researcher, a relationship between the researcher and administration with two of the schools and referral to the third school, and the schools' willingness and strong interest to participate, made these schools a practical choice. Danny L. Jorgensen describes subject selections like this one as a "common sense" based decision that involved both "opportunity" and "convenience."[13]

2b. Why survey three schools?

The three schools functioned as three windows that when grouped might provide a more accurate view for the exploration of leadership identity. Harry Wolcott emphasizes that triangulation does not negate the value of an individual response but is the practice of looking at "multiple sources" in an effort to confirm information.[14] These three schools were used towards this end.

The schools were aware their information would be grouped with other schools. All three schools expressed an ongoing commitment to the development of student leaders and therefore were interested in allowing their students to participate in this study.

2c. Why survey students?

The research questions were designed to explore leadership identity in mid-adolescents and how their faith has influenced that identity. This survey provided a structure for mid-adolescents to be heard in this regard. This research used eleventh and twelfth grade students as the source for providing this information. Eleventh and twelfth graders were selected for this research because these students could provide an

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[13] Danny L. Jorgensen, *Participant Observation: A Methodology for Human Studies* (Newbury Park: Sage Publications, 1989), 40-41.

[14] Harry F. Wolcott, *Writing Up Qualitative Research* (Newbury Park: Sage Publications, 1990), 30.

understanding for how they understood leadership identity as they were preparing to leave high school.

3. Data Collection Instrument and Procedures

3a. Type of survey and context

The researcher selected a paper survey as the mode for gathering data from eleventh and twelfth grade students during regular class time. The time needed for students to complete the survey was on average, 15 minutes, with 20 minutes being the approximate maximum. This time was determined by the number of questions, the time suggested for each question, and the time constraint of the class periods.

3b. Why a paper survey?

Other forms of surveying students were considered, including electronic surveys to be completed at home or at school. Potential problems with an electronic survey included the chance that not all students may have internet access at home, that students would not complete the survey outside of school, that students might not bring their laptop/tablet to school on the day of the survey, and that the school Wi-Fi might not be working. The participating schools reported that W-Fi was not always accessible. Research writers warn that a lack of internet access may create a "response bias."[15]

Additional conversation with one of the schools revealed that in previous research conducted with students, there was a poor response in the return of consent forms even though the consent forms were emailed out to the parents. It was also noted at this same school, students had been previously offered $50 compensation to participate in a research project on their computer at home, but students were not interested and many of

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[15] T. Anderson and H. Kanuka, *E-Research: Methods, Strategies, and Issues* (San Francisco: Allyn and Bacon, 2003), 150.

those that started the research project did not continue. Therefore, there was a reasonable assumption that the current research would receive a higher rate of response if it was administered during class time. In contrast, administering the survey in class meant there was no delay in responses and the authenticity of the respondents could be verified.[16]

It is this researcher's experience with mid-adolescents in the classroom that when students are using a lap top computer or tablet, they are easily distracted from assignments because they interact with the Web. According to David Crenshaw in *The Myth of Multitasking*, when people attempt to perform two or more tasks at the same time (multitasking), the quality of their work may suffer.[17] Given the possible inconsistency with Wi-Fi, a possible lack of motivation to complete the survey outside of class time, and students potentially being distracted by the Web, the researcher selected to use a paper survey to include as many students that would volunteer to participate; the survey would be administered during a regular class time the researcher could monitor.

The researcher explained the research, invited participation, and administered the survey with the intention of supplying some form of possible connection in the way of trust and motivation with students. Anderson and Kanuka suggest that having the researcher introduce and administer the survey in person may help to establish trust and reduce "respondent anger."[18] The researcher sought to create a social context where respondents felt comfortable to volunteer and provide responses to questions that were clear and had multiple options for response.

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[16] Martyn Denscombe, *The Good Research Guide: For Small-Scale Social Research Projects* (Maidenhead: McGraw-Hill/Open University Press, 2010), 150.

[17] David Crenshaw, *The Myth of Multitasking: How "Doing It All" Gets Nothing Done* (San Francisco: Jossey-Bass, 2008), 92-93.

[18] Anderson and Kanuka, *E-Research*, 150.

Descombe lists advantages and disadvantages for the use of a survey. Surveys can be cost-efficient in that a significant amount of data can be gathered for a low cost; administering a survey may be easier to arrange than setting up interviews; all participants receive the same questions, without any variation; survey data can be handled by the researcher quickly; and it is easier for respondents to pick from a scale of responses.[19] Some disadvantages to using a survey include that: respondents may feel constricted in their responses, which may affect their truthfulness; that the response options may align with the researcher's frame of mind, as opposed to that of the respondents; that the researcher cannot measure the truthfulness of the responses; the lack of other information, such as body language, evident in an interview; and the anonymity of respondents.[20] The researcher believes the survey administered reflected the advantages listed above and attempted to limit the effects of any disadvantages through the design of the questions and anonymity of responses.

3c. Limitations of educational research

There are some limitations to being able to gain understanding through research in an educational environment. McMillan and Schumacher mention four possible constraints.

The design, administration, and use of research with human subjects requires procedures such as signed permission forms with schools, parents, students and consideration of protecting participants emotionally, socially, and psychologically.[21]

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[19] Denscombe, *The Good Research Guide*, 169.

[20] Denscombe, *The Good Research Guide*, 170.

[21] McMillan and Schumacher, *Research in Education*, 22.

Secondly, it is important that research studies do not interfere with class time and the educational process.[22] Thirdly, because of the influence of many variables such as family, friends, teachers, school schedules, student energy, etc. there are numerous influences that need to be considered.[23] Finally, methodological difficulties have been a challenge for the development of instruments for validity and reliability. This includes measuring student achievement as well as student leadership styles.[24]

An additional limitation to research is *social desirability*. Students participating in this survey might have had their schools' code of conduct in mind as they completed the survey. This influence may have skewed students' responses.

Earl Babbie emphasizes being aware that "whenever we ask people for information, they answer through a filter of what will make them look good."[25] Thus it is important for the researcher to develop questions keeping in mind how they would make the researcher feel as the one responding, to be careful to avoid bias in the use of certain words or phrasing of questions, and to be clear about the purpose of the survey in the development of questions.[26] This the researcher did in preparation of the survey. Additionally, the survey's anonymity (the respondents' identity cannot be connected to a specific response)[27] was intended to reduce social desirability.

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[22] McMillan and Schumacher, *Research in Education*, 23.

[23] McMillan and Schumacher, *Research in Education*, 23.

[24] McMillan and Schumacher, *Research in Education*, 23.

[25] Earl Babbie, *The Basics of Social Research*, 2nd edition, Instructors Edition (Wadsworth: Belmont, 2002), 246.

[26] Babbie, *The Basics of Social Research*, 247.

[27] Babbie, *The Basics of Social Research*, 58.

3d. Survey instrument

The researcher found questions from other surveys to be helpful in developing

this survey but did not find a survey that focused on leadership identity in relationship to

faith development. Therefore, it was necessary for the researcher to develop a survey

instrument for this research. This survey contained both quantitative and qualitative

descriptive open-ended questions. Survey research is described by McMillan and

Schumacher as a commonly used tool within "educational research to describe attitudes,

beliefs, opinions and other types of information,"[28] which this hybrid methodology

elicited. The survey was divided into three parts and the third part contained only

quantitative questions. This design was in line with Babbie's suggestion that "as a general

rule, the questionnaire should be spread out and uncluttered."[29]

The questions provided a format through which data could be gathered in order to

elicit responses to answer this project's three research questions. Part 1 contained social

demographic information: gender, grade level, age, and ethnicity. Part II contained four

sections that used a Likert Scale of 1-5. A response of 1 indicated that respondents

strongly disagreed; 3 indicated that respondents were not sure, and 5 indicated strong

agreement. Each of these four sections in Part II also included qualitative open-ended

questions. Part III used a Likert Scale to elicit frequency of faith and leadership practices.

3di. Part II, section 1: Origination of leadership

There were thirteen quantitative questions and two qualitative. The questions in

this section helped determine which respondents self-identified as a leader and what

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[28] McMillan and Schumacher, *Research in Education*, 34.

[29] Babbie, *The Basics of Social Research*, 247.

helped them to identify as a leader (e.g., faith, God, Bible, parents, teachers, and/or community). Question 5.5 (which asked students to respond on a Likert Scale to the statement, "I see myself as a leader") became central for assessing further responses.

3dii. Part II, section 2: Motivation of leadership.

There were nineteen quantitative questions and two qualitative questions in this section. The quantitative questions focused on learning what importance respondents placed on motivations for leadership such as faith, relationship to obedience to God, and what encouraged or detracted them from identifying as a leader. Question 8.5 (which asked students to respond on a Likert Scale to the statement, "My faith development has been foundational to seeing myself as a leader") asked respondents to indicate what they believe to be the significance of faith to leadership. The two qualitative questions sought to clarify in respondents' own words what influenced them to identify as a leader.

3diii. Part II, section 3: Purpose of leadership.

There were sixteen quantitative questions and one qualitative question in this section. These questions covered a variety of applications of leadership including leadership in relationship to choosing what is right, valuing integrity, identifying with the model of servant leadership, identifying as God's representative, and the spiritual development of others. Responses to questions 11.3 and 11.4 (which asked students to respond on a Likert Scale to the statements "I believe my leading is to serve selflessly as Christ did" and "The phrase 'servant leader' best describes how I see myself," respectfully) afforded a comparison between what respondents believed was a model for leadership and how they actually expressed leadership. The one qualitative question in

this section gave respondents opportunity to describe leadership in ways that may or may not have been contained in the survey.

3div. Part II, section 4: Empowerment of leadership.

There were twenty-two quantitative questions and one qualitative question in this section. The questions asked respondents to rate what they determined shaped in them characteristics associated with leadership (e.g., morality, honesty, transparency in relationships, and spiritual development) such as the Bible, time for reflection, adults, school community, and church. Question 13.1 (which asked students to respond on a Likert Scale to the statement "The Bible is my primary source for determining moral truth") inquired about what relationship respondents believe exists between the Bible and their moral development. The one qualitative question in this section asked respondents to identify in their own words specific examples of how faith development influences leadership identity.

Part III contained seven quantitative questions that used a Likert Scale to measure frequency and significance of faith and leadership practices. Question 17.1 measured how often students read the Bible on their own initiative, to which respondents reported the frequency of their actual practice.

The responses to the survey questions in Parts I, II, and III were divided for analysis between the three research questions pertaining to biblical faith development, leadership identity, and community.

3e. Internal and external validity of data

The administration of the survey attempted to ensure valid data from respondents. McMillan and Schumacher state that validity is important to research in that the

"scientific explanations of phenomena match the realities of the world."[30] Internal

validity comprises "the degree to which the explanations are accurate."[31] External

validity "refers to the generalization of the results, the extent to which the results and

conclusions can be generalized to other people and settings."[32]

McMillan and Schumacher suggest the researcher make the conditions for the

respondents as similar as possible to avoid "extraneous variables"[33] that could affect the

collection of data.[34] This was taken into consideration in scheduling, testing environment,

and consistency in survey administration.

3f. Procedures: Preparing

Students were asked to volunteer as participants in this project. The researcher

believed providing students a reasonable explanation of participation might encourage

trust and interest in participation based on findings noted in the literature review in which

Chap Clark pointed out a lack of trust students associated with adults.[35] The researcher

set a goal for 150 students to be surveyed. The final number of students completing the

survey was 271.

The researcher contacted School A, School B and School C by both phone and

email and arranged meetings to discuss this project. The researcher met with each School

A's Assistant Head of school and School B's Head of school in December 2015. The

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[30] McMillan and Schumacher, *Research in Education*, 159.

[31] McMillan and Schumacher, *Research in Education*, 159.

[32] McMillan and Schumacher, *Research in Education*, 160.

[33] McMillan and Schumacher, *Research in Education*, 160.

[34] McMillan and Schumacher, *Research in Education*, 160.

[35] Chap Clark, *Hurt: Inside the World of Today's* Teenagers (Grand Rapids: Baker Academic, 2004), 52.

researcher's meeting with the Curriculum Director at School C took place in March 2016. Previous attempts over a two-month period to reach the Head of School at School C led to unanswered voice messages; the researcher left information with office personnel. All three schools gave verbal agreement to this research project.

The researcher suggested dates to each school for presenting the project to students and to administer the survey. Securing dates to administer the survey with each school became almost insurmountable due to scheduling conflicts between the three schools. These competing factors included that the same classes did not meet every day; completion of class curriculum for some classes; special trips; extra-curricular school events; the Advanced Placement (AP) testing during the first two weeks of May 2016; conducting final exams; and conclusion of the school year in May 2016. These factors altered the researcher's original plan to complete this project at all three schools between April and May 2016. Therefore this project took place at all three schools during April 2016.

Once the project dates were established with each school, the researcher sent each school a copy of the ICF and the survey in order for the appropriate school administrators to approve that the questions were appropriate for their students. These materials had been previously reviewed by the researcher's Advisor and approved by Gordon-Conwell's Internal Review Board (IRB).

The researcher sent a written agreement to the schools; the appropriate administrators signed and returned the agreement, thus authorizing the research to be conducted at their respective school and qualified that any data provided to the school would be used for educational evaluation. This latter document was partly developed in

case the IRB concluded this research qualified under the evaluation of educational curriculum to be exempt from using the ICF. The IRB concluded that the survey was not exempt.

3g. Administration of the survey

The researcher distributed ICFs to every eleventh and twelfth grader in each eleventh and twelfth grade Bible class to voluntarily take home, have signed by a parent, and return to their Bible teacher. Students age 18 or older were allowed to sign their own ICF.

To keep information consistent, the researcher made the same 10-minute presentation explaining the ICF and the survey to each class. The researcher requested students put away electronic devices at the beginning of the presentation. During the distribution and explanation of the ICF students were polite and attentive to the researcher's presentation. Students held eye contact with the researcher, their facial and body language was relaxed, and they were not pre-occupied with other distractions, such as conversations with other students or cell phones and tablets. The questions students asked during the explanation of the survey centered on the style of the questions. The ICF addressed anonymity, which may explain why students did not ask questions in this regard.

Students were given two or more days to voluntarily return signed ICFs to their teachers. Students were to turn in their ICF before the survey was administered in order to participate in the survey. Teacher feedback helped to confirm that those choosing to participate were competent in English in order to better assure understanding of the survey questions.

The researcher collected the signed ICFs and bundled them, marked with the teacher's name, class period, and school.

Participation in the survey was voluntary and no compensation was given. A conflict regarding compensation was addressed and corrected at School C, the first school at which the survey was administered. This situation involved a teacher who required students to return the ICF for a grade, but also made it clear to students they would not be required to participate in the survey. Both this teacher and the researcher emphasized that participation in this project was voluntary and that students could choose not to participate. Both the teacher and the researcher checked for understanding by asking if students understood this before the survey was distributed. Ultimately, the researcher did not know if the required return of ICF forms by one teacher had any impact on students volunteering to participate. At all three schools, students were given the opportunity not to participate before the survey was administered.

The researcher considered offering the incentive of students receiving extra credit from their teachers for participation in this project. The researcher did not have adequate time to assure all teachers agreed to this incentive. Therefore the researcher, determined to offer no compensation to any participants.

The surveys were administered at the first two schools during regular Bible class periods. The only school in which time was an issue for the researcher to complete administration of the survey was at School C, due to several occurrences of two Bible classes meeting during the same period of the day. This required the researcher to administer the survey to one class and then the second class before the end of the 50 minute class period.

At all three schools students were instructed that the survey would take approximately 15-20 minutes to complete. A clock/timer was used for students to visually gauge their progress and, where possible was projected onto a screen. Most students completed the survey within 15 minutes and the majority within 20 minutes.

The process for administering the surveys at the first school (School C) began with the researcher asking students to raise their hand if they had turned in an ICF and still wanted to take the survey. This was an attempt to keep within a time frame to allow the researcher to get to other classes that met during the same class period. At school C, the teachers assisted with verifying that only those participating had turned in signed consent forms. At schools A and B, there was no conflict of multiple Bible classes taking place during the same time period, so the researcher had time to redistribute the signed consent forms to students who wanted to take the survey.

In each school, students were given identical black pens to aid in the visibility of responses and anonymity. It is this researcher's experience that if students were selecting their own writing instruments, differing colors might make responses difficult to read and slow down the testing and quality of answers. In addition, students tend to like to express their individuality and doing so with differing writing instruments could make it possible for their responses to be identified, thus decreasing anonymity. Each survey included a blank page stapled onto the front to cover responses.

Students were instructed to look at the directions on the top of the survey as they were read aloud by the researcher. While students were taking the survey, the researcher came around to each student and recollected their consent form. These were copies of the original forms and were later, after the administration of the survey, returned to the

students to keep. Some students had brought their consent forms on the day of the survey; those were also collected and those students were allowed to take the survey. Those students later, after the administration of the survey, received a copy of their ICF via their Bible teacher.

Students were instructed to bring their surveys to the front of the classroom and place them in the box provided when they were completed. Students who did not participate in the survey were requested by the teacher to either sit quietly or work on an assignment.

When the survey was completed in each class, the surveys were bundled, marked with the teacher's name, class period and school. The surveys were placed in a box and traveled with the researcher from class to class.

The researcher retained the original consent forms and returned copies by mail to teachers at School B and by hand to Schools A and C to return to each student that participated.

The researcher took the surveys home and placed them in a home office. Over the course of the next month, May 2016, the data from each survey was manually entered into Snap Survey. Each survey was given a case number and then placed back into its designated bundle.

3h. Dependability of the survey creation software

Snap Survey 11.18 software was specifically designed to be used for surveys. The researcher collaborated with the Project Manager at Snap Survey, who expertly developed and placed the survey onto Snap. This allowed the researcher to key in all of the data of the 271 cases. Assistance was also provided by the Snap technical department

to guide the researcher in the accurate placement of data and in the use of the software for analysis.

Statistical Package for the Social Sciences (SPSS) software which is dedicated to statistical analysis was also used through consultation with the Research Director at the Fuller Youth Institute, Fuller Theological Seminary.

CHAPTER FIVE

DATA DISPLAY AND ANALYSIS

This chapter presents the responses of the participants to this paper survey and analysis as they relate to the three research questions. Section 1 includes a sample display of the data from the survey questions relating to each of the three research questions and content analysis of the descriptive responses. Section 2 includes the social demographics of the respondents in this survey, followed by an analysis of respondents' data from the survey questions relating to each of the three research questions. Section 3 is a summary of the analysis relating to respondents' understanding of leadership, respondents' motivations, adults' influences on leadership identity, the influences of Christian faith development on leadership identity, and the influences of Christian school community on leadership identity.

1. Sample Data Display

The data collected from the paper survey was entered into the Snap Survey software and analyzed in relationship to each of the three research questions. The responses to the open-ended questions were categorized and coded based on the themes they generated. The Assistant Director of Research at the Fuller Youth Institute reviewed and approved the categories used to code all five open-ended questions where themes arose from responses. Descriptive statistical analysis was used to tabulate and summarize the results.

The first step in this statistical analysis was to determine which students saw themselves as leaders and which did not. Part II, Q5.5 in the survey asked students to indicate using a Likert Scale whether they agree with the statement, "I see myself as a

leader." The students who either agreed or/strongly agreed were selected as the primary

category, totaling 176 students (65% of respondents).

Table1

Sample Table Results For Survey Item Q5.5 (SA/A) "I See Myself as a Leader" (N=271)

	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
Q5.5 I see myself as a leader	24% (64)	41% (112)	25% (69)	9% (24)	1% (2)

The responses of those who saw themselves as leaders were then compared to

other selected questions in the survey regarding the influence of faith development,

leadership identity, and Christian community.

1a. Research question 1

How do mid-adolescents view faith development and its influence on leadership

identity?

Research question 1 was addressed using the following selected survey items

from Part II: 5.8, 8.2, 8.3, 8.4, 8.5, 8.6, 8.7, 8.8, 8.19, 11.9, 13.1, 13.3, 13.20, 13.21,

13.22, and 14 (an open-ended question). These selected questions were compared to Q5.5

"I see myself as a leader." Part III questions 16, 17.1, 17.2, 17.3, and 17.7 measured

frequencies of faith practices in relationship to Q5.5 "I see myself as a leader." Table 2 is

a sample showing the relationship between Q5.5 and selected questions on faith

development.

Table 2

Sample Table Results for Survey Item Q5.5 (SA/A) (N=176) in Relationship to Faith Development Q8.2, 8.4, 8.5, 8.8 (NR=1%)

	Strongly Agree/Agree	Strongly Disagree/Disagree/Not Sure
Q8.2 My motivation to lead is based on my intimate relationship with God	33% (59)	66% (116)
Q8.4 My faith development is important to me	81% (142)	19% (33)
Q8.5 My faith development has been foundational to seeing myself as a leader	57% (99)	43% (76)
Q8.8 My relationship with God guides me in how I understand and practice leadership	57% (101)	42% (74)

Pearson Correlations was applied to show which questions were significant in relationship to Q5.5 ("I see myself as a leader"). Table 3 is an example of how the Pearson Correlations applied. The Pearson Correlations helped to determine that the significant relationship between responses to specific questions was less likely a result of chance and that "as one increase the other tends to increase."[1] Miriam D. Goldstein and Michael J. Strube in "Understanding Correlations: Two Computer Exercises" explain that though "correlation does not prove causation, it is the first step in inferring is often the detection of correlation."[2]

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[1] James W. Best and James V. Kahn, *Research in Education* (Boston: Allyn and Bacon, 1993) 297.

[2] Miriam D. Goldstein and Michael J. Strube, Mark E. Ware and Charles L. Brewer, "Understanding Correlations: Two Computer Exercises" in *Handbook for Teaching Statistics and Research Methods* (Mahwah: Lawrence Erlbaum Associates, 1999), 46.

Sample of Pearson Correlation[3]

Table 3

Sample Table Results for Survey Item Q5.5 in Relationship to Faith Development- All Respondents, Q5.1, 8.2, 8.5, Positive Correlation in Pearson Correlations Using SPSS

		Q5.1 I am leader because I believe that is how God has made me.	Q8.2 My motivation to lead is based on my intimate relationship with God.	Q8.5 My faith development has been foundational to seeing myself as a leader.
Q5.5 I see myself as leader	Pearson Correlation sig. (2-tailed) N	.488** .000 271	.240** .000 270	.378** .000 270

** Correlation is significant at the 0.01 level (2-tailed)
 * Correlation is significant at the 0.02 level (2-tailed)

Part III Questions 16, 17.1, 17.2, 17.3, 17.7, and 21.1-6, measured frequency of faith

practices.

Table 4

Sample Table Results for Survey Item Q5.5 (SA/A) in Relationship to Faith Development, Q16, Frequency and Percentage Distributions (N=175)

Met alone with God		Frequency Per Day in minutes
%	n	min
14%	(24)	0 min
47%	(82)	1-10 min
18%	(31)	11-20 min
14%	(24)	21-30 min
3%	(6)	31-40 min
2%	(3)	41-50 min
1%	(1)	51-60 min
2%	(4)	1 hr. or more

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[3] A positive correlation demonstrates that when the value of one variable increases so do the values of another. Negative correlation shows that when one of the values of one variable increase the values of the other decrease. James A. Rosenthal, *Statistics and Data for the Interpretation for the Helping Professionals* (Belmont: Wadsworth, 2001), 130.

Table 5

Sample Table Results for Survey Item Q5.5 (SA/A) in Relationship to Q17.1, 17.2, 17.3,
17.7, for Frequency and Percentage Distributions, Activities On Your Own Initiative:
How Often Do You:

	Never	About once a month	Once a week	Several times a week	At least once a day
17.1 Pray or meditate, other than at church or before a meal	11% (19)	20% (35)	10% (18)	26% (45)	33% (58)
17.2 Read the Bible on your own	36% (63)	37% (65)	16% (29)	9% (15)	2% (3)
17.3 Journal about your time with God	73% (128)	15% (27)	6% (10)	2% (4)	3% (6)
17.7 Reflect on your faith development	16% (29)	23% (40)	24% (42)	21% (37)	15% (27)

1b. Research question 2

What do mid-adolescents determine is the origination, motivation, and purpose of

leadership?

Research question 2 was addressed using the following selected survey items

from Part II: 5.1, 5.3, 5.4, 5.5, 5.7, 5.8, 5.9, 5.11, 5.13, 8.1, 8.9, 8.13, 8.14, 8.16, 8.18,

11.1-11.16, 13.5, 13.18, and open-ended questions 6, 7, 9, and 12.

Table 6

Sample Table Results for Survey Item Q5.5 (SA/A) in Relationship to Q5.1, 5.7, 5.11,
(N=176)

Student Response	Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
Q5.1 I am a leader because that is how God has made me	2% (4)	7% (13)	18% (32)	7643% (76)	29% (51)
Q5.7 I see myself as a leader because of what I have learned about leadership in the Bible	7% (12)	22% (38)	33% (58)	31% (54)	8% (14)

Q5.11 My parents have helped me to see myself as a leader	1% (2)	6% (11)	15% (27)	7643% (76)	6034% (60)

Table 7

Sample Table Results for Survey Item Q5.5 in Relationship to Leadership identity, All Respondents, Positive Correlation in Pearson Correlations Using SPSS

		Q5.6 My own efforts and actions are what will determine whether I am a leader or not.	Q5.11 My parents have helped me to see myself as a leader.	Q8.1 I am afraid to be a leader because I do not want to fail.
Q5.5 I see myself as leader	Pearson Correlation sig. (2-tailed) N	.194** .001 271	.519** .000 271	-.366** .000 270

** Correlation is significant at the 0.01 level (2-tailed)
 * Correlation is significant at the 0.02 level (2-tailed)

1c. Research question 3

What is mid-adolescents' view of Christian community and its influence on

leadership identity?

Research question 3 was addressed using the following selected survey items

from Part II: 5.13, 13.7, 13.8, 13.9, 13.10, 13.12, 13.13, 13.15, 13.19, and 13.21.

Table 8

Sample Table Results for Survey Item Q5.5 (SA/A) in Relationship to Community, Q13.7, 13.9, 13.13 (N=175)

	Strongly Agree/Agree	Strongly Disagree/ Disagree/Not Sure
Q13.7 "At my school I feel I can be honest about who I am"	65% (114)	35% (61)
Q13.9 "My school has provided for me a sense of belonging"	56% (98)	45% (77)
Q13.13 "I plan to be part of a Christian community after I graduate from high school"	67% (118)	32% (57)

Table 9

Sample Table Results for Survey Item Q5.5, All Respondents, in Relationship to Community, Q13.7, 13.14, 13.15, Positive Correlation in Pearson Correlations Using SPSS

		Q13.7 At my school I feel I can be honest about who I am and what I believe.	Q13.14 I have two or more adults in my life that are positive models of leadership.	Q13.15 I feel supported to see myself as a leader at my school.
Q5.5 I see myself as leader	Pearson Correlation sig. (2-tailed) N	.219** .000 270	.191** .002 268	.424** .000 269

** Correlation is significant at the 0.01 level (2-tailed)
 * Correlation is significant at the 0.02 level (2-tailed)

2. Content Analysis

The survey contained six open-ended questions, five of which were used in this analysis. The researcher followed a process of identifying concepts and placing into categories in an effort to help with the analysis of the data.[4] The researcher transcribed all the written responses to questions 6, 7, 9, 12, and 14 into individual Microsoft Word documents and proceeded to identify the themes represented in student responses. As themes were identified, student responses were coded with that theme, such as M for Moral, NI for No Influence and JE for Jesus' Example.

A second person, the Assistant Director of the Research Department for Fuller Youth Institute reviewed the selected themes to ensure their accuracy to the survey responses. He reviewed the themes in relationship to the survey response content, gave suggestions for increasing themes' accuracy, and ultimately confirmed they represented the survey responses. The content and themes were then written into a final analysis that

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[4] Strauss and Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded* Theory (Thousand Oaks: Sage Publications, 1998), 113.

represented students' responses to each of the five open-ended questions. The process of

grounded theory represented how student responses were coded.[5]

Table 10 is a sample showing the categories, coding, and descriptions of the

themes elicited by the survey responses.

Table 10

Sample Table Results for Survey Item Q5.5 (SA/A) in Relationship to Descriptive
Response to Q14 "How Has Your Faith Development Influenced Your Understanding of
Yourself as a Leader?" Category, Coding, and Description

Category	Codes	Description
Jesus' Example	JE	Through growing with Jesus, I have learned why to lead and how to lead.
No Influence	NI	My faith development does not really relate to my understanding of leadership.
Morals	M	Faith has helped me to be a leader that listens to others, that is morally strong and religiously strong.

3. Data Analysis

This section on data analysis presents the responses of the participants to this

paper survey, beginning with the social demographics they provided. Subsequent to the

social demographics, the results from the survey are discussed as they relate to the

research questions.

3a. Social demographics

The social demographic data collected from the students in the survey included

gender, year in school, age, and ethnicity.

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[5] Strauss and Corbin, *Basics of Qualitative Research*, 12.

The number of participants in this survey was 271. Fifty-six percent (152) were female and 44% (118) were male.

The female participants were almost equally divided between grades eleven and twelve. Among female respondents, 52% (79) were in twelfth grade and, 48% (73) were in eleventh grade. In regard to age, female participants had a No Reply (NR) rate of 10% (15). The 90% (137) who did reply fell into four age categories: the highest percentage was 17 years of age at 38% (58); second was 18 years of age at 30% (45); third, 16 years of age at 20% (30), and fourth, 19 years of age at 3% (4).

The final demographic survey item identified ethnicity. The NR rate on this survey item was only 1% (1). The survey offered were six categories of ethnicity, including the category of "other." The 151 female respondents who gave response to this question, 40% (61) responded they were white, constituting the single largest ethnic group. The rest of the female respondents were divided between Asian or Pacific Islander (23% [35]), Latino or Hispanic (23% [34]), Other (11% [16]), Black or Afro American (3% [5]), and American Indian (0%). Of the 16 female respondents who indicated their ethnicity as "other," 13 described themselves as more than one ethnic group, and 2 included American Indian, as opposed to the American Indian category.

Table 11

Results for Survey Item Q1.2 in Relationship to Q2, Q3, Female Demographic Description of Number of Participants, Year in School and Age, NR 10% (15), N=152.

	Number of participants	Year in school	Age
Female	56% (152)	12th- 52% (79) 11th- 48% (73)	17- 38% (58) 18- 30% (45) 16- 20% (30) 19- 3% (4)

Table 12

Results for Survey Item Q1.2 in Relationship to Q4, Female Description of Ethnicity, NR 1% (1), N=151.

	Number of participants	White	Asian or Pacific Islander	Latino or Hispanic	Other	Black or African American	American Indian
Female	56% (151)	40% (61)	23% (35)	23% (34)	11% (16)	3% (5)	0% (-)

Of the male participants in this survey (44% of total respondents [n=118]), 53% (62) were in twelfth grade and 47% (55) were in eleventh grade, with a NR rate of 1% (1). The numbers of eleventh and twelfth grade males were close in number, similar to female respondents, providing an almost equal representation of both grade levels.

Male participants had a NR rate of 6% (7) in describing their age. The majority who did reply (94% [111]) fell into the four age categories as follows: the highest percentage was 18 years of age at 39% (46); second was 17 years of age at 37% (44); third, 16 years of age at 10% (12); and fourth 19 years of age at 8% (9).

The final demographic survey item identified ethnicity. The survey offered six categories of ethnicity, including the category of "other." Of the 118 male respondents to this question, 36% (43) were white, constituting the single largest ethnic group. The rest of the male respondents were divided between Asian or Pacific Islander (31% [36]), Latino or Hispanic (15% [18]), Other (14% [17]), American Indian (2% [2]), Black or African American (2% [2]). Of the 17 male respondents who indicated their ethnicity as "other," 14 described themselves as more than one ethnic group.

Though the largest single ethnic group of respondents for both males and females was white, the majority of students were divided between five ethnic groups. Thus this survey included an ethnically diverse group of students.

Table 13

Results for Survey Item Q1.1 in Relationship to Q2, Q3, Social Demographic Description of Male Participants Including Number, Year in School (NR 1%) and Age (NR 6%), (N=118)

	Number of participants	Year in school	Age
Males	44% (118)	12th- 53% (62) 11th- 47% (55)	18- 39% (46) 17- 37% (44) 16- 10% (12) 19- 8% (9)

Table 14

Results for Survey Item Q1.1 in Relationship to Q4, Males Social Demographic Describing Ethnicity, (N=118)

	Number of participants	White	Asian or Pacific Islander	Latino or Hispanic	Other	Black or African American	American Indian
Males	44% (118)	36% (43)	31% (36)	15% (18)	14% (17)	2% (2)	2% (2)

Fifty-six percent (151) of the respondents in this survey were females and 44% (118) were males. The percentage of males that saw themselves as leaders (67%) was slightly higher than females (64%); see tables 11, 13 and 15.

The breakdown by ethnicity for females that saw themselves as leaders was White 74% (45/61); Asian or Pacific Islander 54% (19/35), Latino or Hispanic 56% (19/34); Other 69% (11/16), Black or African American 40% (2/5); and American Indian 0% (0). (See table 16)

Female respondents that reported they saw themselves as leaders were almost evenly divided between twelfth grade 52% (50) and eleventh grade 48% (46). The percentages for year in school and age showed a similar breakdown; see tables 11 and 17.

Among Females, age 17, 39% (17); age 18, 29% (28); age 16, 20% (19); and age 19, 1% (1).

The breakdown by ethnicity for Males was White 72% (31/43); Asian or Pacific

Islander 44% (16/36); Latino or Hispanic 89% (16/18); Other 82% (14/17); Black or

African American 50% (1/2); American Indian 50% (1/2). (See Tables 14 and 18)

Table 15

Results for Survey Item Q5.5 (SA/A) in Relationship to Q1.1, 1.2, Gender: Females and
Males (NR=1%) (N=175)

	Q5.5, "I see myself as a leader"
Females	64% (96/151)
Males	67% (79/118)

Table 16

Results for Survey Item Q5.5 (SA/A) in Relationship to Q1.2, Q4, Gender and Ethnicity:
Females (N=96)

	Number	White	Asian or Pacific Islander	Latino or Hispanic	Other	Black or African American	American Indian
Females	64% (96/151)	74% (45/61)	54% (19/35)	56% (19/34)	69% (11/16)	40% (2/5)	0% (0)

Table 17

Results for Survey Item Q5.5 (SA/A) in Relationship to Q1.2, Q2, Q3, Gender, Year in
school, Age: Females (N=96)

	Number	Year in school	Age, NR=11%, n=11
Females	64% (96)	12th- 52% (50) 11th- 48% (46)	19- 1% (1) 18- 29% (28) 17- 39% (37) 16- 20% (19)

Table 18

Results for Survey Item Q5.5 (SA/A) in Relationship to Q1.1, Q4, Gender and Ethnicity: Males (N=79)

	Number	White	Asian or Pacific Islander	Latino or Hispanic	Other	Black or African American	American Indian
Males	67% (79/118)	72% (31/43)	44% (16/36)	89% (16/18)	82% (14/17)	50% (1/2)	50% (1/2)

Table 19

Results for Survey Item Q5.5 (SA/A) in Relationship to Q1.1, Q2, Q3, Gender, Year in School, Age: Males (N=79)

	Number	Year in school	Age, NR=6%, n=5
Males	67% (79)	12th- 57% (45) 11th- 43% (34)	19- 8% (6) 18- 39% (31) 17- 35% (28) 16- 11% (9)

3b. Survey analysis

This study explored leadership identity in relationship to Christian faith development of eleventh and twelfth grade mid-adolescents in three selected private Christian schools. The results from this research provide descriptions of how mid-adolescents view leadership identity and what they believe influences that identity. The survey is a hybrid methodology of qualitative and quantitative questions.

It was important to this research that the survey did not ask respondents to agree to a definition of leadership, but explored respondents' perceptions of leadership through collecting quantitative and qualitative data. This research shows that out of 271 respondents in this survey, 65% (176) agree they see themselves as leaders. Those who

were not sure (NS; 25% [69]) or disagreed/strongly Disagreed (D/SD; 10% [26])

constituted a smaller percentage totaling 35% of respondents (95).

Table 20

Results for Survey Item Q5.5 (N=271)

	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
Q5.5 I see myself as a leader	24% (64)	41% (112)	25% (69)	9% (24)	1% (2)

This study focused on the majority of respondents (65%, 176) who agreed to Part

II, Q5.5 ("I see myself as a leader"). This study describes what those respondents

correlated with the shaping of their leadership identity.

Table 21

Results for Survey Item Q5.5 (SA/A) (N=176)

	Strongly Agree/Agree
Q5.5 I see myself as a leader	65% (176)

Though there are many survey items that could be analyzed regarding leadership

development, conceptional ordering focused the analysis of the data on responses of

survey participants who see themselves as leaders. Straus and Corbin describe

conceptional ordering as a means of calling attention to where this study could benefit

most within its constraints of time and resources.[6]

The responses to Q5.5 who agreed or strongly agreed to "I see myself as a leader"

were then compared to other selected questions in this survey. James H. McMillan &

Sally Schumaker *Research in Education* advise that when describing and analyzing

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[6] Straus and Corbin, *Basics of Qualitative Research*, 19.

research "never infer causation from correlation."[7] This applied to this particular study in that though numerous variables were found to correlate with mid-adolescent leadership identity, the variables may have varied in influence, and in some cases possibly been either less or more important than students realized.

3bi. Research question 1: How do mid-adolescents view faith development and its influence on leadership identity?

The survey items pertaining to this research question included the following from Part II: 5.8, 8.2, 8.3, 8.4, 8.5, 8.6, 8.7, 8.8, 13.1, 13.3, 13.17, 13.20, 13.22, and 14 (an open-ended question). In Part III, questions 16, 17.1, 17.2, 17.3, and 17.7, measured frequency of faith practices. All responses are based on those who agreed or/strongly agreed to Q5.5 ("I see myself as a leader").

Q5.8 asked respondents to indicate using a 1-5 Likert Scale whether they agree with the statement "I try to model my leadership after what I have seen from Jesus in the Bible."

Table 22

Results for Survey Item Q5.5 (SA/A) in Relationship to Q5.8 (N=175)

	Strongly Agree/ Agree	Strongly Disagree/Disagree/ Not Sure
Q5.8- I try to model my leadership after what I have seen from Jesus in the Bible	60% (106)	39% (69)

A 60% majority (n=106) responded to Q5.8 claimed they gained a biblical concept of Jesus from the Bible and have been trying to use that as a model for their own leadership identity. The other 39% (69) responded that they practice a different model of leadership that may or may not be from what they have seen from Jesus in the Bible.

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[7] James H. McMillan and Sally Schumaker, *Research in Education: A Conceptual Introduction*, 4th edition (Menlo Park: Addison Wesley Longman, 1997), 287.

Table 23

Results for Survey Item Q5.5 (SA/A) in Relationship to Q8.2, 8.4, 8.5, 8.8
(N=175) (NR=1%)

	Strongly Agree/ Agree	Strongly Disagree/Disagree/Not Sure
Q8.2 My motivation to lead is based on my intimate relationship with God	33% (59)	66% (116)
Q8.4 My faith development is important to me	81% (142)	19% (33)
Q8.5 My faith development has been foundational to seeing myself as a leader	57% (99)	43% (76)
Q8.8 My relationship with God guides me in how I understand and practice leadership	57% (101)	42% (74)

In response to Q8.2, 33% (59) of survey participants agreed or strongly agreed

that their motivation to lead is based on an intimate relationship with God. Twice as

many participants, 66% (116) responded that they either disagreed or strongly disagreed,

or were not sure about this statement.

Q8.4 asked respondents to state how their faith development is important to them;

81% (142) either agreed or strongly agreed, and 19% (33) disagreed, strongly disagreed,

or were not sure. This survey item is compared to Q8.5, which asked respondents

whether their faith development had been foundational to them as leaders; the percentage

of respondents who either agreed or strongly agreed with that statement was only 57%

(99). Respondents who disagreed, strongly disagreed, or were not sure whether their faith

development was foundational to them as leaders totaled 43% (76). Though 81% of

respondents stated their faith development was important to them, the influence of their

faith on seeing themselves as leaders dropped by 24% (44). There was a positive

relationship for those who saw themselves as leaders and their faith development. Where

the majority that see themselves as leaders, identified this connection, there was a

significant drop between the influence of faith development and motivation to lead. A

lack of connection between faith and leadership is also seen in the response to Q8.8.

The Pearson Correlation in table 24 compares 270 (NR 1%) respondents to Q5.5

and Q8.2, 8.4, 8.5, 8.8, showing a strong positive relationship.

Table 24

Results for Survey Item Q5.5, All Respondents, in Relationship to Faith Development,
Q8.2, 8.4, 8.5, 8.8, Positive Correlation in Pearson Correlations Using SPSS

		Q8.2 My motivation to lead is based on my intimate relationship with God.	Q8.4 My faith development is important to me.	Q8.5 My faith development has been foundational to seeing myself as a leader.	Q8.8 My relationship with God guides me in how I understand and practice leadership.
Q5.5 I see myself as leader	Pearson Correlation sig. (2-tailed) N	.240** .000 270	.192** .002 270	.378** .000 270	.309** .000 269

** Correlation is significant at the 0.01 level (2-tailed)
 * Correlation is significant at the 0.02 level (2-tailed)

In Q8.3 the majority of respondents (69% [121]) indicated religious concerns

were part of their daily life while 31% (54) did not.

Table 25

Results for Survey Item Q5.5 (SA/A) in Relationship to Q8.3 (N=175)

	Strongly Agree/ Agree	Strongly Disagree/Disagree/ Not Sure
Q8.3 While I consider myself religious, religious concerns seldom surface in my daily life.	31% (54)	69% (121)

Thus, a minority of respondents indicated a correlation between a relationship

with God and a motivation to lead. This suggested there might have been other more

influential variables associated with their leadership than an intimate relationship with God.

In response to Q13.1, more than half of respondents (64% [111]) credited the Bible as the "primary source" for determining moral truth; 36% (64) claimed to use another source or sources for determining moral truth.

In response to Q13.3, the majority of respondents (74% [131]) indicated that they do not see their religious beliefs to have been influenced by any deep doubt. Twenty-five percent (44) identified their faith as having been shaped by deep doubt about their beliefs.

Responses to Q13.17 demonstrated that 66% (117) of respondents who see themselves as leaders have questioned what they have been taught about God, in contrast to 33% (44) that state they accepted what they have been taught about God without questioning.

Responses to Q13.20 describe that 77% (137) of respondents who see themselves as leaders believe "Though others have influenced my faith development, I now own my faith for myself." By contrast, 22% (38) of respondents who see themselves as leaders do not believe their faith is something they own for themselves. Q13.22 asked respondents to evaluate the statement "I have a personal relationship with Christ;" 72% (128) agreed or strongly agreed and 22% (38) disagreed, strongly disagreed, or were not sure.

Table 26

Results for Survey Item Q5.5 (SA/A) in Relationship to Q13.1, 13.3, 13.17, 13.20, 13.22 (N=175)

	Strongly Agree/Agree	Strongly Disagree/ Disagree/Not Sure
Q13.1 "the Bible is my primary source for determining moral truth"	64% (111)	36% (64)
Q13.3 "I owe my present religious beliefs in part to having experienced a deep doubt about the validity and value of my earlier beliefs"	25% (44)	74% (131)
Q13.17 "I have accepted what my parents, school and or church have taught me about God without questioning"	33% (58)	66% (117)
Q13.20 "Though others have influenced my faith development, I now own my faith for myself"	77% (137)	22% (38)
Q13.22 "I have a personal relationship with Jesus Christ"	72% (128)	26% (47)

In response to Q8.6, a large majority of respondents (80% [140]) answered with agreement or strong agreement to the statement "It is important to me that I please God," while 20% (35) did not. Similarly, a high majority agreed or strongly agreed to Q13.22, which concerned respondents' "personal relationship with Jesus Christ."

Table 27

Results for Survey Item Q5.5 (SA/A) in Relationship to Q8.6 (N=175)

	Strongly Agree/Agree	Strongly Disagree/ Disagree/Not Sure
Q8.6 "It is important to me that I please God"	80% (140)	20% (35)

In response to Q8.7, a high majority of respondents (82% [144]) agreed or strongly agreed to the statement "my faith development has shaped me to be a person of moral integrity;" and 18% (31) did not. The responses between Q8.7 and Q8.6 are separated by 2% (4) in relationship to those who agreed or strongly agreed with both questions.

Table 28

Results for Survey Item Q5.5 (SA/A) in Relationship to Q8.7 (N=175)

	Strongly Agree/Agree	Strongly Disagree/ Disagree/Not Sure
Q8.7 My faith development has shaped me to be a person of moral integrity" - SA/A Q5.5 "I see myself as a leader"	82% (144)	18% (31)

Q14 was an open-ended question asking "How has your faith development influenced your understanding of yourself as a leader?" The responses to this question were coded into seven themes. Six of these themes (Jesus's example, morals, self-awareness/transformation, purpose, identity in Christ, and God assigned) described how respondents recognized faith development influences their leadership identity. One theme (no influence) includes respondents who reported that they see no connection between faith and leadership.

Table 29

Results for Survey Item Q5.5 (SA/A) in Relationship to Q14
 Category, Coding, Description

Categories	Coding	Descriptions
Jesus' Example	JE	Through growing with Jesus I have learned why to lead and how to lead. I look at how Jesus was a leader but also humble. I lead by example as did Christ.
Morals	M	It has shown me that moral integrity is one of the most important things to have as a leader. It has helped me to be a leader that listens to others, that is morally strong and religiously strong. By studying the Bible I have begun to understand more moral qualities of a leader.

Self-Awareness/ Transformation	SAT	There are many questions I had to sort through about my faith, but now I believe whole-heartedly. It has taught me to be considerate of all possibilities before coming to a conclusion. It allowed me to mature and solidify my beliefs and method of leadership. My faith has given me confidence that regardless of my performance as a leader my value ought to come from who I am in Christ. This is a lesson in process and takes repetitive acceptance of this to believe it.
Purpose	P	My faith gives me structure and guidance on how to lead. I know that God uses everyone even in little ways in order to lead. It lets me know that God is using me to do his will, not for self-glorification but for his purpose.
Identity in Christ	IC	It has taught me that I am a child of God and that he wants to use me. It has helped me to be proud that I am a child of God and this has made me feel confident. I am a Christian leader, and in all things I do God has to have a big place, so yes it really has.
God Assigned	GA	God has placed it on my heart that I should be a leader. When I realized that leadership is not something God gave to everyone, it made me understand the importance of me utilizing my gift. That we all have been given a purpose in this world and God has called some of us to be leaders and some to be followers.
No Influence	NI	My faith development does not really relate to my understanding of leadership. Not really, my leadership has really just been on the football field. Faith development has had no influence on me as a leader because I do not correlate the two.

Responses to Q16 showed the frequency of time respondents spent in time alone with God in minutes per day. The majority of respondents (87% [151]) spent some time with God each day. The most common response at 47% (82) was 1-10 min per day, and the least common response at 1% (1) was 51-60 minutes per day

Table 30

Results for Survey Item Q5.5 (SA/A) in Relationship to Q16 (N=175)
Frequency and Percentage Distributions

Met Alone with God		Frequency Per Day in Minutes
%	n	min
14%	(24)	0 min
47%	(82)	1-10 min
18%	(31)	11-20 min
14%	(24)	21-30 min
3%	(6)	31-40 min
2%	(3)	41-50 min
1%	(1)	51-60 min
2%	(4)	1 hr. or more

Question 17 inquired about respondents' practices in prayer, reading the Bible and reflection on their faith development. This question inquired about the actual practices rather than what importance respondents might ascribe to them. Prayer was the most commonly practiced of these activities. Among the respondents who practiced prayer 26% (45) reported praying several times a week and 33% (58) reported praying at least twice a day. Far fewer respondents practiced journaling; 73% (128) of respondents reported never journaling, while 15% (27) reported journaling once a month. Reported rates of reading the Bible were slightly higher, with 36% (63) reporting that they never read the Bible, and a similar percentage (37% [65]) reporting that they read the Bible once a month. Finally, only 23% (40) report reflecting on their faith development once per month and 24% (42) reported doing so once per week.

Table 31

Results for Survey Item Q5.5 (SA/A) in Relationship to Q17.1, 17.2, 17.3, 17.7,
Frequency and Percentage Distributions, Activities on Your Own Initiative: How Often
Do You:

	Never	About once a month	Once a week	Several times a week	At least once a day
17.1 Pray or meditate, other than at church or before a meal	11% (19)	20% (35)	10% (18)	26% (45)	33% (58)
17.2 Read the Bible on your own	36% (63)	37% (65)	16% (29)	9% (15)	2% (3)
17.3 Journal about your time with God	73% (128)	15% (27)	6% (10)	2% (4)	3% (6)
17.7 Reflect on your faith development	16% (29)	23% (40)	24% (42)	21% (37)	15% (27)

3bii. Research question 2: What do mid-adolescents determine is the

origination, motivation, and purpose of leadership?

The survey items pertaining to this research question included the following

selected questions from Part II: 5.1, 5.3, 5.5, 5.7, 5.11, 5.12, 8.1, 8.13, 8.14, 8.16, 8.18,

11.1, 11.2, 11.3, 11.4, 11.8, 11.9, 11.10, 11.15, 13.18, and 6, 7, 9, and 12 (are open-ended

questions).

Respondents' understanding of the origination of leadership was sought from their

responses to the following questions: 5.1, 5.3, 5.5, 5.7, 5.11, and 5.12. Q's 6 & 7 are

open-ended questions. Respondents' motivation of leadership was sought from their

responses to the following questions: 5.4, 5.6, 8.1, 8.13, 8.14, 8.16, and 8.18. Q9 was an

open-ended question. Respondents' understanding of the purpose of leadership was

sought from their responses to the following questions: 11.1, 11.2, 11.3, 11.4, 11.8, 11.9,

11.10, 11.15, and 13.18. Q12 was an open-ended question.

Origination of leadership identity: Q's 5.1, 5.3, 5.5, 5.7, 5.11, 5.12 and open-

ended responses to Q's 6 and 7. In regard to origination of leadership identity, Q5.1

shows 72% (127) of survey respondents that describe themselves as leaders, believe they

are leaders because that is how God made them, thus crediting God with the origination

of their being leaders. This response raised two questions with the researcher as to

whether respondents saw their leadership as a reflection of God or as a God-given ability

(personality or skill), and if they believe only some students are leaders.

Table 32

Results for Survey Item Q5.5 (N=271)

	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
Q5.5 I see myself as a leader	24% (64)	41% (112)	25% (69)	9% (24)	1% (2)

Table 33

Results for Survey Item Q5.5 (SA/A) in Relationship to Q5.1, 5.7 (N=176)

	Strongly Agree/Agree	Strongly Disagree/ Disagree/Not Sure
Q5.1 I am a leader because I believe that is how God has made me	72% (127)	27% (49)
Q5.7 I see myself as a leader because of what I have learned about leadership from the Bible	39% (68)	62% (108)

In response to Q5.1, 72% (127) agreed or strongly agreed that "I am a leader

because I believe that is how God has made me." Twenty-seven percent (49) disagreed,

strongly disagreed, or were not sure about this statement. Survey responses to Q5.7,

which referred to survey respondents' biblical learning about leadership, shows that 39%

(68) agreed or strongly agreed, while the majority (62% [108]) disagreed, strongly

disagreed or were not sure. Responses that agreed or strongly agreed to Q5.3 "All

humans are leaders because they are made in God's image" were only 21% (37).

Respondents' responses for agreement to Q5.7 and Q5.3 were both low, while responses

to Q5.1 showed the highest percentage of agreement.

Table 34

Results for Survey Item Q5.5 (SA/A) in Relationship to Q5.3 (N=176)

	Strongly Agree/ Agree	Strongly Disagree/Disagree/ Not Sure
Q5.3 All humans are leaders because they are made in God's image	21% (37)	79% (139)

In response to Q5.11, 77% (136) of respondents credit their parents with helping

to see themselves as leaders. Parents were the most commonly reported influence on

leadership identity. The second most commonly reported influence on leadership identity,

in response to Q5.1, was that God made them a leader (72% [127]). The third most

commonly reported influence on leadership identity, in response to Q5.7, was

respondents learning about leadership identity from the Bible (39% [68]).

Table 35

Results for Survey Item Q5.5 (SA/A) in Relationship to Q5.11 (N=176)

	Strongly Agree/ Agree	Strongly Disagree/Disagree/Not Sure
Q5.11 "My parents have helped me to see myself as a leader"	77% (136)	22% (40)

Responses to Q5.12 showed that 1% (2) agreed or strongly agreed and 99% (174)

disagreed, strongly disagreed, or were not sure that being a leader is based on being

selected or someone asking them to lead.

Table 36

Results for Survey Item Q5.5 (SA/A) in Relationship to Q5.12 (N=176)

	Strongly Agree/ Agree	Strongly Disagree/Disagree/Not Sure
Q5.12 A person can only become a leader if they are selected or asked	1% (2)	99% (174)

The open-ended Q6, asked respondents "what words would you use to describe what is a leader." The responses to this question solely described traits of leaders.

Table 37

Results for Survey Item Q5.5 (SA/A) in Relationship to Q6 "What is a Leader?"
Category, Coding, Description

Category	Coding	Description
Inner Strength	IS	Strong, confident, responsible, brave, courageous, responsible.
Treat Others	TO	Caring, understanding, kind, compassionate, encouraging, patient.
Intellect	I	Wise, smart, knowledgeable, intelligent.
Moral	M	Honest, loyal, trustworthy, integrity.
Personal Assessment	PA	Humble, self-less, example, serve, unselfish.
Skills	S	Helps to move people, decision making, and critical thinking, listens, organized.
Takes Charge	TC	Takes-charge, initiative, assertive, dominate, control of others.

The open-ended Q7 asked respondents "where has most of your understanding of leadership come from?" In the table below, ten categories are listed along with the number and percentage of respondents who answered using the coded categories noted here.

Table 38

Results for Survey Item Q5.5 (SA/A) in Relationship to Q7 "Where Has Most of Your Understanding of Leadership Come From?"
Category, Frequency N=Respondents, Percentage Distributions

Category	Frequency N= Respondents	%
Parents/family	64	36.78160
Coaches/sports	43	24.7126

Bible/God/Jesus	41	23.56255
Personal Experience	32	18.3908
Teachers/class	28	16.0919
Generic- observation and or interaction with others	28	16.0919
Media, books, society	22	12.6436
Friends/Peers/Fellow leaders	12	6.89655
Mentors	4	2.29885
Organizations outside of school	3	1.72413

Motivation of leadership: Q's 5.4, 5.6, 8.1, 8.13, 8.14, 8.16, 8.18, and open-ended responses to Q9. In response to Q5.4, 93% (163) of respondents expressed that their personality does not hinder them from seeing themselves as leaders.

Table 39

Results for Survey Item Q5.5 (SA/A) in Relationship to Q5.4 (N=176)

	Strongly Agree/ Agree	Strongly Disagree/Disagree/Not Sure
Q5.4 I feel I lack the necessary personality to be a leader	7% (13)	93% (163)

Responses to Q5.6 showed that an overwhelming majority of respondents (92% [163]) see themselves as responsible for whether they are leaders.

Table 40

Results for Survey Item Q5.5 (SA/A) in Relationship to Q5.6 (N=176)

	Strongly Agree/ Agree	Strongly Disagree- /Disagree/Not Sure
Q5.6 My own efforts and actions will determine whether I am a leader	92% (163)	7% (13)

A majority of respondents (73% [129]) reported in Q8.1 that they do not see fear of failure as a deterrent to being a leader. Responses to Q8.13 showed that 88% (155), an even higher percentage, are not frightened to see themselves as leaders.

Table 41

Results for Survey Item Q5.5 (SA/A) in Relationship to Q8.1, Q8.13 (N=175) (NR=1%)

	Strongly Agree/ Agree	Strongly Disagree/ Disagree/Not Sure
Q8.1 I am afraid to lead because I do not want to fail	26% (46)	73% (129)
Q8.13 The idea of my being a leader frightens me	12% (20)	88% (155)

The responses to Q8.14 "I feel I lack the necessary skills to be an effective leader" showed that 91% (161) disagreed, strongly disagreed, or were unsure about this statement. A very low percentage of respondents (8% [14]) agreed or strongly agreed.

Table 42

Results for Survey Item Q5.5 (SA/A) in Relationship to Q8.14 (N=175) (NR=1%)

	Strongly Agree/ Agree	Strongly Disagree- /Disagree/Not Sure
Q8.14 I feel I lack the necessary skills to be an effective leader	8% (14)	91% (161)

Reponses to Q8.15 "if I had more time available I would pursue existing leadership opportunities" showed that more than half of respondents 56% (99) agree or strongly agree.

Table 43

Results for Survey Item Q5.5 (SA/A) in Relationship to Q8.15 (N=175) (NR=1%)

	Strongly Agree/ Agree	Strongly Disagree- /Disagree/Not Sure
Q8.15 If I had more time available I would pursue leadership opportunities	56% (99)	44% (76)

Responses to Q8.16 showed that 57% (100) of respondents preferred having sole

responsibility in leadership to sharing the leadership responsibility with others.

Table 44

Results for Survey Item Q5.5 (SA/A) in Relationship to Q8.16 (N=175) (NR=1%)

	Strongly Agree/ Agree	Strongly Disagree/ Disagree/Not Sure
Q8.16 I prefer shared leadership as a team rather than sole responsibility	42% (75)	57% (100)

In response to Q8.18, 85% (150) reported that their leadership identity is not hindered by

having their own problems to deal with. A small percentage of respondents agreed or

strongly agreed with this statement.

Table 45

Results for Survey Item Q5.5 (SA/A) in Relationship to Q8.18 (N=175) (NR=1%)

	Strongly Agree/ Agree	Strongly Disagree/ Disagree/Not Sure
Q8.18 It is difficult to see myself as a leader because I have my own problems to deal with	14% (25)	85% (150)

Responses to Q9 elicited eight themes describing what respondents reported

motivates them to lead. The eight themes include: personal benefits, help/reach

goals/change, self-motivated, other people, power/control, God, example, and need.

Table 46

*Q9, (Q5.5, SA/A), Descriptive Response to "What Do You Feel Motivates You to Be a
Leader?" Category, Coding, Description*

Category	Codes	Description
Personal Benefits	PB	Being respected and trusted. Showing my ability, important in school or career.

		The feeling of hard work, teamwork, and progress
Help Reach Goals/Change	RGC	I guess it is pride. Pride for me and my teammates to share a collective vision with others. Help others become strongest versions of themselves. Helping others, guiding people, helping others through times of distress.
Self-Motivated	SM	What motivates me is honestly myself. I push myself and always want to be better than how I was yesterday. My own drive to be the best I can be. I feel like I just step into it and I kind of motivate myself
Other People	OP	I personally feel like the people around me motivate me. For example my friends on sports teams expect me to guide them in the right direction. The people I am leading want me to be their leader. Speeches, people, family, role-models.
Power/Control	PC	Getting a job done correctly the first time, I do not really trust people to pull their own weight. I like the idea of being in control. I cannot follow other people, I just cannot do it. I have to be my own person.
God	G	I believe God has created me with some leadership qualities. I feel it is only right for me to use them. God sending his son to die on the cross for my sins. God calling me to be more than I am and to help others leads me to want to lead others to him.
Example	Ex	I enjoy seeing people do the right thing because they saw me as an example. Being an example for others and encouraging others to be their best and do their best motivates me and makes me feel good.

		To be a good example and role model and to show my vision.
Need	N	When it is needed and other people are not taking the initiative to do it, big need for one. Often I and so many people worry about titles instead of actual doing. I truly want to spread God's love and joy to others because my generation needs it. Lack of leaders, correcting misdirection.

Purpose of leadership: Q's 11.1, 11.2, 11.3, 11.4, 11.8, 11.9, 11.10, 11.15, 13.18, and open-ended responses to Q12. The questions regarding the purpose of leadership sought to discover how mid-adolescents described "what leaders do."

The responses to Q11.1 showed that 82% (144) believe that though leadership may involve "telling others what to do," it is not a dominant trait for how leadership is practiced.

Table 47

Results for Survey Item Q5.5 (SA/A) in Relationship to Q11.1 (N=176)

	Strongly Agree/ Agree	Strongly Disagree/ Disagree/Not Sure
Q11.1 I believe leadership is mostly telling others what to do.	18% (32)	82% (144)

Responses to Q11.2 showed that a high majority of 84% (119) believe "standing up for what is right" is a dominant trait among leaders.

Table 48

Results for Survey Item Q5.5 (SA/A) in Relationship to Q11.2 (N=176)

	Strongly Agree/ Agree	Strongly Disagree/ Disagree/Not Sure
Q11.2 I believe leadership is about	84% (119)	32% (57)

standing up for what is right		

Q11.3 stated "I believe my leading is to serve selflessly as Christ did." Responses to Q11.3 showed 68% (119) agreed or strongly agreed, compared to 32% (57) who disagreed, strongly disagreed, or were not sure. This showed that a majority of respondents believed the purpose of their leadership is not about the individual but that leadership serves with a focus on others, which was modeled by Christ.

Q11.4 stated "The phrase 'servant leader' best describes how I see myself." Respondents showed a lower percentage (46% [82]) agreed or strongly agreed than disagreed, strongly disagreed, or were not sure (53% [94]).

Q11.9 stated "leadership is about representing God." Responses showed that 69% (120) agreed or strongly agreed, and a lower percentage of 31% (55) disagreed, strongly disagreed, or were not sure. Responses to Q11.3 and Q11.9 showed a majority of respondents agreed or strongly agreed that they see themselves as both modeling their leadership after Christ by serving selflessly and representing God as a leader, respectively. Responses to Q11.4 showed only 46% (82) described themselves as 'servant leaders.'

Responses to Q11.8 showed that 83% (146) agreed or strongly agreed that leadership bears responsibility to "bring the best out of others." Responses to Q11.8, enhancing people's development and Q11.2, demonstrating a moral commitment to "what is right" were the most commonly reported responses of what respondents expect from leaders.

Table 49

Results for Survey Item Q5.5 (SA/A) in Relationship to Q11.3, Q11.4, Q11.8, Q11.9 (N=176)

	Strongly Agree/Agree	Strongly Disagree/ Disagree/Not Sure
Q11.3 I believe my leading is to serve selflessly as Christ did	68% (119)	32% (57)
Q11.4 The phrase 'servant leader' best describes how I see myself	46% (82)	53% (94)
Q11.8 Leaders are responsible to bring the best out of others	83% (146)	16% (29)
Q11.9 Leadership is about representing God	68% (120)	31% (55)

Responses to Q11.10 showed that 63% (111) believe that leadership, to some degree, incorporates spiritual development in others. This left 37% (64) of respondents who did not believe the spiritual development of others is part of leadership.

Table 50

Results for Survey Item Q5.5 (SA/A) in Relationship to Q11.10 (N=175) (NR=1%)

	Strongly Agree/ Agree	Strongly Disagree/ Disagree/Not Sure
Q11.10 Leadership involves helping other people live faithful lives in Christ	63% (111)	37% (64)

In response to Q11.15, only 44% (78) of respondents reported confidence in understanding their purpose as part of what God is doing in the world.

Table 51

Results for Survey Item Q5.5 (SA/A) in Relationship to Q11.15 (N=175) (NR=1%)

	Strongly Agree/ Agree	Strongly Disagree/ Disagree/Not Sure
Q11.15 I feel confident I understand how God wants me to be part of what he is doing in the world	44% (78)	55% (97)

Comparing responses to Q11.15 and Q13.18 shows that while 55% (97) of respondents

lack clarity in how God wants them to participate in what he is doing in the larger scale

of the world, 74% (131) express a commitment to be leaders after high school.

Table 52

Results for Survey Item Q5.5 (SA/A) in Relationship to Q13.18 (N=175) (NR=1%)

	Strongly Agree/ Agree	Strongly Disagree-/Disagree/Not Sure
Q13.18 I am prepared to leave high school with the commitment to being a leader	74% (131)	25% (44)

Q12 was a descriptive question asking respondents to describe "what leaders do." Five

themes represent the responses: empower, develop, serve, attentive, and control.

Table 53

Results for Survey Item Q5.5 (SA/A) in Relationship to Q12 ""What Words Would You Use to Describe What Leaders Do?" (N=167), Category, Coding, Description

Category	Coding	Description
Empower	E	Inspire, Motivate, Encourage/empower
Develop	D	Change, Teach/instruct, Example of what is good/right, godliness, Influence, Bring
Serve	S	Help, Care/caring, Selfless/servant
Attentive	A	Listen, open to feedback, listen to opinions, consider other's ideas
Control	C	Problem solve, Fix, Take/get, Lead, Guide, Organize

3biii. Research question 3: What is mid-adolescents view of Christian community and its influence on leadership identity?

The survey items pertaining to this research question included the following selected questions from Part II: 5.13, 13.7, 13.8, 13.9, 13.10, 13.12, 13.13, 13.15, 13.19, and 13.21. All responses are based on those who agreed or strongly agreed to Q5.5 ("I see myself as a leader").

In response to Q5.13, 73% (128) of respondents credited their teachers and/or coaches in their Christian school community with positively influencing their leadership identity. Questions 5.13 and 13.15 pertained to how the Christian school community influenced their leadership identity. When asked about the school overall, respondents' responses indicating positive influence rose to 90% (159), showing a 17% (31) increase in affirmative response rate.

Q13.15 stated "I feel supported to see myself as a leader at my school." While 61% (107), a majority of the 176 self-described leaders (Q5.5), see a positive correlation between their school and their leadership identity, 40% (68) that did not. The Pearson Correlations shows a significant relationship between those who saw themselves as leaders (Q5.5) and those who felt supported by their school to see themselves as leaders (Q13.15), showing that when one increases the other also increases.

Table 54

Results for Survey Item Q5.5 (SA/A) in Relationship to Q5.13 (N=176), Q13.15 (N=175) (NR=1%)

	Strongly Agree/ Agree	Strongly Disagree/ Disagree/Not Sure
Q5.13 My teachers/coaches have helped me to see myself as a leader	73% (128)	27% (48)
Q13.15	61%	40%

I feel supported to see myself as a leader at my school	(107)	(68)

Responses to questions 13.8, 13.10, and 13.21 show what respondents believe is the influence of their school on their relationship with God. Responses to Q13.8 showed that, the majority of respondents (66% [116]) believed this to be true about their schools, but responses to Q13.10 showed that 43% (76) felt their school peers support them to put Christ first in their lives. In responses to Q13.21, the percentage of respondents who reported having a Christ-centered relationship with their school peers, including confession and forgiveness, drops even further to 33% (58).

Table 55

Results for Survey Item Q5.5 (SA/A) in Relationship to Q13.8, Q13.10, Q13.21 (N=175) (NR=1%)

	Strongly Agree/Agree	Strongly Disagree/ Disagree/Not Sure
Q13.8 My school has played an important role in my experiencing God	66% (116)	34% (59)
Q.13.10 I feel supported by my fellow students to put Christ first in my life	43% (76)	57% (99)
Q13.21 I practice the confessing of my sins and giving of forgiveness with my fellow students	33% (58)	66% (117)

In response to Q13.7, a majority of 65% (114) responded that they feel they can be honest about who they are and what they believe. This decreases in the responses to Q13.9, to which 56% (98) of respondents reported that they experience a sense of belonging at their school. In contrast, in response to Q13.12, a majority of 71% (125) reported having frequent deep conversations with fellow students.

Table 56

Results for Survey Item Q5.5 (SA/A) in Relationship to Q13.7 (N=175) (NR=1%), Q13.9 (N=176), Q13.12 (N=175) (NR=1%)

	Strongly Agree/ Agree	Strongly Disagree/ Disagree/Not Sure
Q13.7 At my school I feel I can be honest about who I am and what I believe	65% (114)	35% (61)
Q13.9 My school has provided for me a sense of belonging	56% (98)	45% (78)
Q13.12 I have been able to have what I would describe as frequent deeper conversations with one or more of my fellow students	71% (125)	29% (50)

In response to Q13.13, 67% (118) of respondents reported planning to participate in

Christian community after high school.

Table 57

Results for Survey Item Q5.5 (SA/A) in Relationship to Q13.13 (N=175) (NR=1%)

	Strongly Agree/ Agree	Strongly Disagree/ Disagree/Not Sure
Q13.13 I plan to be part of a Christian community after I graduate from high school	67% (118)	32% (57)

Respondents' responses to Q13.19 showed that 53% (93) agreed or strongly agreed that

"Attending a church on a regular basis is important to my faith and social development."

This response is 14% lower than the 67% (118) who agreed or strongly agreed to Q13.13

"I plan to be part of a Christian community after I graduate from high school."

Table 58

Results for Survey Item Q5.5 (SA/A) in Relationship to Q13.19 (N=175) (NR=1%)

	Strongly Agree/ Agree	Strongly Disagree/ Disagree/Not Sure
Q13.19 Attending a church on a regular basis is important to my faith and social development	53% (93)	47% (82)

4. Summary of Analysis

This study set out to explore Christian leadership identity of eleventh and twelfth grade mid-adolescents in three selected private Christian schools. The results from this research provide respondents' descriptions of how mid-adolescents view leadership identity and how faith development has influenced their leadership identity. The survey used a hybrid methodology of gathering data. This study focused on the 65% majority (176 of 271) of respondents surveyed who agreed or strongly agreed that they see themselves as leaders.

This summary describes what has been learned regarding: respondents' understanding of leadership, influences on leadership identity, influence of Christian faith development on leadership identity, and influences of Christian community on leadership identity.

4a. Respondents' understanding of leadership

In response to Q5.1, 72% (127) agreed or strongly agreed with the statement "I am a leader because I believe that is how God has made me." The majority of respondents viewed themselves as having God-given abilities that qualify a person to lead. Respondents described these abilities and traits of leadership in the following responses.

In response to Q6, respondents used a plethora of adjectives to describe "What a leader is." The seven themes coded from these responses included: inner strength (courage, responsible); treat others (caring, compassionate); intellect (wise knowledgeable); moral (trustworthy, integrity); personal assessment (humble, self-less, serve); skills (ability to make decisions and move people); and takes charge (assertive, control). Respondents described leaders as possessing traits with which leaders place the needs of others above their own needs and can get things done. Responses to Q11.6 showed 64% (114) believed it is more important for a leader to possess integrity than skill. This emphasis on integrity seems to be a common response; 80% (142) respondents claimed as important to their own leadership (Q.11.11). In response to Q11.2, 92% (163) of respondents described the relationship between integrity and leadership as "about standing up for what is right."

These descriptions of leaders are supported by the responses to Q11.3, in which 68% (119) respondents reported expecting their own leadership to reflect "serving selflessly as Christ did." In response to Q11.7, 93% (162) of respondents reported that leaders need to "frequently practice the caring for others by listening to them." Thus, the above character traits may serve as foundational for what respondents describe that leaders do.

Q12 asked respondents to "describe what leaders do." Respondents stated leaders: empower by inspiring, motivating, and encouraging; develop by participating in the growth of others; serve others by existing for the good of those they lead; attentively gaining needed information to help or problem solve; and controlling by "taking responsibility" and "leading in right direction."

Respondents described leaders as influencers responsible to help people grow and to lead in the right direction so goals are successfully reached. The terms empowering, developing, serving, attentive, and controlling are means for getting the job done. Respondents described a dependence on leaders in relationship to followers that might be considered condescending, suggesting leaders are needed to show people what to do and that leaders see and understand things others do not. Respondents also reported that leaders bear the responsibility. Sharing responsibility does not seem to be an expected characteristic of leaders; 57% (100) described in Q8.16 that their own preference is to have sole responsibility rather than share leadership. This seems to fit with their response to Q11.14, in which 57% (102) agree "leaders are mostly problem solvers," focused on reaching goals. Thus respondents' descriptions may describe a heroic style of leadership. This view of leadership may result in an over-dependence on a leader, discourage others to lead, and decrease the number of stakeholders.

The following responses help to further define what leaders do and how they participate in the growth of others, mentioned above. Responses to Q11.8 showed that 83% (146) respondents stated "leadership is responsible to bring the best out of others," while in response to Q11.9, 68% (120) of respondents stated that "leadership is about representing God" and 63% (111) respondents stated "leadership involves helping other people live faithful lives in Christ" (Q11.10). Therefore, respondents ascribe to leaders a spiritual responsibility as God's representatives who serve to enhance growth in others with outcomes that accomplish goals, including encouraging Christian faith development.

In response to Q11.3, 68% (119) of respondents agreed or strongly agreed with the statement "I believe my leading is to serve selflessly as Christ did." In response to

Q11.4, only 46% (82) agreed or strongly agreed that "the phrase 'servant leader' best describes how I see myself." In contrast to respondents' responses to Q11.3, responses to Q11.4 show a 22% (37) decrease in respondents using the term "servant leader" to describe how they actually lead. Respondents expect Christ's selfless leadership to serve as a model for their leadership, yet most respondents do not see this reflected in their own leadership.

In responses to Q11.13 "leadership is about change, first in oneself and secondly in others," 69% (122) of respondents agreed or strongly agreed, thus suggesting they see leadership as transformational in the lives of leaders and influencing change in others. Respondents seem to expect change and welcome it as part of leadership and as an outcome in the lives of others. It would seem the developing of a servant leadership lifestyle (Q11.3) may need to be addressed in order for respondents to experience more transformation toward becoming more selfless (Q11.4).

Thus, respondents described leaders as possessing character traits of inner strength, morality, humbleness, skills, and assertive action. These traits are portrayed by respondents as foundational for leaders to get things done. Respondents expect their own leadership to reflect "serving selflessly as Christ did," yet most respondents did not believe this phrase describes how they actually lead. Respondents ascribe to leadership a spiritual responsibility for acting as God's representatives, serving to enhance growth in others, which included encouraging faith development in others. Respondents seem to expect change and welcome it as part of leadership and as an outcome in the lives of others. The expectations respondents place on leaders, describes leaders as primarily

responsible for change and success, resulting in not sharing the load of responsibility with others.

4b. Influences on leadership identity: Motivations and adults

Eight themes resulted from Q9, an open-ended question about what motivated respondents to be a leader: personal benefits, help/reach goals/change, self-motivated, other people, power /control, God, example, and need. Respondents reported they based their motivation to lead on wanting to use God's given gifts resulting in "being respected," "reaching goals," meeting a "need", personal "desire", filling "a present lack of leadership," the expectations of others, "directing, and guiding a group." In conjunction with respondents' motivation to use their God given leadership gifts, in response to Q8.7, 83% (140) of respondents agreed with the statement, "it is important to me that I please God."

Thus, respondents see leadership as "the leader" and if they lead it is when there is a lack of leadership. They are motivated to lead when there is an opportunity to "step up," provide the direction necessary to bring about success and to "help," make things "better" and "change" others and or the situation. They are motivated to please God and use their God given leadership gifts. Their understanding of how leadership is carried out does not incorporate a high sense of sharing leadership but of being the one in a group who makes it happen.

Respondents who see themselves as leaders feel adults have a positive influence on their leadership identity. In response to Q5.11, 77% (136) of respondents credited their parents with helping them to see themselves as leaders. The positive correlation between

adults and mid-adolescent leadership identity continues in responses to Q.5.13, in which 73% (128) listed teachers/coaches as influencing leadership identity.

The positive correlation between adults and mid-adolescent leadership identity was also supported by the responses to the open-ended Q.7: "where has most of your understanding of leadership come from?" Respondents frequently credited parents, coaches, and teachers for providing the majority of their understanding of leadership.

The responses to Q13.14 included the positive influence of "other adults;" 90% (159) of respondents agreed that they have two or more adults in their lives that are positive models of leadership. Thus adults – parents, teachers, coaches, and other adults are positive influences on mid-adolescent leadership identity.

Ten categories represent respondents' descriptions of the sources of their understanding of leadership. The top six categories included: parents and family, coaches and sports, and the Bible, God, and Jesus. The next three categories personal experience, teachers/class, and observations and or interaction with others, received similar ratings to each other. Respondents describe most of their understanding of leadership coming from their relationships with people and with God.

Respondents state 74% (131) agreed or strongly agreed to Q13.18 "I am prepared to leave high school with the commitment to being a leader." Therefore these respondents are committing to continue being leaders into the future. This is in contrast to the 26% (45) decrease from the 176 respondents that see themselves as leaders. This decrease raises question as to why 26% (45) that currently see themselves as leaders are not willing to commit to seeing themselves as future leaders. The most determinant factor communicated by respondents for whether they will be leaders is shown in Q.5.6 where

92% (163) agree "My own efforts and actions are what will determine whether I am a leader." Thus most respondents are committed to being a leader in the future. Those who are not committing to future leadership may be doing more to undermine the future development of their leadership identity.

In response to Q8.15, 56% (99) of respondents agreed or strongly agreed that "if I had more time available I would pursue existing leadership opportunities." Most respondents make decisions about time management and conclude leadership does not fit into their schedules. Responses to Q8.12, show that 79% (140) agreed they are "committed to grow in [their] understanding and practice of leadership," showing a majority plan to continue growing in their leadership identity. Similarly to Q8.12, respondents agreed to Q13.18, that showed 74% (131) of respondents reported they are willing to commit to being a leader in the future.

Q17.8 asked respondents how often they reflect on your development as a leader on their own initiative. Fifty-six percent (98) of respondents expressed they do this at least once a week and an additional 30% (50) do so about once a month. Therefore, 86% (148) spend some regular time reflecting on their leadership development. Most respondents commit to being leaders in the future, taking time to reflect on their development as leaders, and grow in their leadership identity. Respondents' use of time management is positively correlated with whether they lead; it may be possible to determine with further research whether this correlation also has a causative relationship.

Thus, respondents primarily credit adults (including parents, teachers, and coaches) as positive influences on their leadership identity. Respondents report other influences for their understanding of leadership broadens to include family, sports, God,

and other interactions. Most of this influence is within relationships with people and with God. Respondents report they believe God has given them leadership abilities and that by using them they please God, provide leadership where it is needed, and accomplish goals. Respondents tend to see themselves as being the one who makes things happen and avoid a shared leadership with others. Out of the 176 respondents that reported they see themselves as leaders there is a 26% (45) decline in their agreement they are prepared to leave high school with the commitment to being a leader. Further research might help to determine the relationship between respondents being prepared and committing to future leadership.

4c. Influences of faith development on leadership identity

Respondents described faith development as influencing their leadership identity. Faith seemed to be foundational to their understanding and practice of leadership, and faith transforms identity, according to survey respondents.

In response to Q.8.4, 81% (142) agreed or strongly agreed that their faith development is important to them. Fifty-seven percent of respondents (99) agreed their faith development is foundational to them as leaders (Q8.5). Thus, for survey respondents, a relationship existed between faith development and seeing one's self as a leader. The above finding correlates with the responses to Q8.8 ("my relationship with God guides me in how I understand and practice leadership,") to which 57% (101) agreed or strongly agreed. The responses to Q8.8 and 8.5 are nearly identical. This consistency between the two responses shows most respondents believed their faith development influences their leadership identity.

Respondents' descriptive responses to Q14 provided concrete examples of how faith development has influenced respondents' understanding of themselves as a leader. Seven themes arose from respondents descriptions. Respondents described Jesus' example in the Bible provided a model for being a "humble" "representative of Christ." Moral integrity was learned through learning what is "right in God's eyes" and to "stand strong." Self-awareness was developed through the "forming of beliefs" and produced "self-confidence." Purpose of leadership was described as being "used by God for His will" and to "put others first," "forgiveness in the Bible impacted my view of a quality leader," and "that I represent Jesus accurately." Identity in Christ was described by respondents as developing through discovering what it means to be "a child of God" and "I am a Christian leader, and in all things I do God has to have a big place." God assigned, in that "he placed it on my heart," and leadership is a "calling" and "utilize my gift."

The first six themes showed that respondents see faith as transforming leadership identity. Respondents described that their faith development provided an identity in Christ as a leader. They perceived that leadership requires leading as Christ's representative. Respondents indicated that morality, direction, purpose and strength are foundational for how one lead; reflecting on God's forgiveness, calling and leading from the heart further characterize both why and how leaders lead. The final theme 7, "no influence," represents responses stating they do not see a connection between faith and leadership (for example, "I do not correlate the two," "my leadership has just been on the football field").

Thus, respondents describe faith development as influencing their leadership identity. Faith is foundational to the understanding and practice of leadership, and faith transforms identity. Leadership is serving/leading as Christ's representative. Humility, morality, direction, purpose and strength are foundational for how one leads. Reflecting on God's forgiveness, calling and leading from the heart further characterize both why and how leaders lead. Respondents reported faith development forms humility, moral integrity, develops self-awareness, purpose, and identity in Christ

Q17.2 revealed potential problems in relationship to respondents and Bible reading. While there are no guidelines for measuring how much time should be spent in reading the Bible for faith development, it is alarming that the practice of Bible reading by surveyed mid-adolescents is non-existent or infrequent at best. Bible reading and other related spiritual practices of mid-adolescents could be examined in a future study.

4d. Influences of Christian school community on leadership identity

Respondents described their Christian school community as influencing leadership identity. The context of this community included the school at large and more specifically teachers and coaches. Respondents' reported their relationships in this community had influenced how they identified as leaders. Respondents' descriptions of the influence of peers on their leadership identity seems be less influential than adults.

Responses to Q13.15 ("I feel supported to see myself as a leader at my school") showed 61% (107) agreed or strongly agreed. This agreement coincides with responses to Q5.13 ("my teachers/coaches have helped me to see myself as a leader"), to which 73% (128) agreed or strongly agreed. (Parents were not included in this question since the survey did not inquire whether parents of survey respondents were Christian). Therefore

respondents see their school's Christian communal influence encouraging leadership identity.

Possibly undergirding the shaping of this identity is the practice of acceptance. Sixty-five percent (115) of respondents agreed or strongly agreed to Q13.7 ("at my school I feel I can be honest about who I am and what I believe"). These respondents feel their school encourages honesty in personal development and beliefs, to express rather than repress who they are and experience acceptance. Honesty and acceptance are two leadership traits previously described by respondents.

Respondents that agreed or strongly agreed to Q13.21 stated, "I practice the confessing of my sins and giving of forgiveness with fellow students" was 33% (58). The practice of spiritual vulnerability may be lacking. Further research may help to determine what is influencing respondents' low percentage response to participating in mutual confession and forgiveness.

In responses to Q.13.10, 43% (76) of respondents agreed or strongly agreed to the statement "I feel supported by my fellow students to put Christ first in my life." A majority of respondents do not experience one of the basic benefits of a Christian community within their Christian school, the encouraging of faith development among peers. It is questionable to what degree further support from peers for faith development might influence respondents connecting faith development and leadership identity. In responses to Q11.4, 46% (82) of respondents agreed or strongly agreed with "the phrase 'servant leader' best describes how I see myself." This may suggest peer influence does not seem to be as high as adults for positively influencing leadership identity. This study

did not investigate the existence of structures schools may provide between students for leadership or faith development. This could be examined in a future study.

Thus, respondents describe their Christian school community as influencing leadership identity. The context of this community includes the school at large and more specifically teachers and coaches. The relationships in this community contribute to the developing of leadership traits previously described by respondents, including the practice of honesty and acceptance. Respondents rarely relate to each other within a deeper spiritual context of practicing confession and forgiveness, which may have resulted in a lack of support for leadership identity.

In this analysis, respondents provided an understanding of what has shaped their leadership identity. Respondents described they perceived leadership as using the abilities God gave them to achieve success in leading others to reach goals. Respondents described they were motivated to step into a role of leadership when there was a lack of leadership. Respondents credited adults as the primary influencers of their leadership identity. Faith development was described by respondents as foundational to leadership identity and Christ's servant leadership was the model for leadership. The next chapter, Outcomes provides further review on what has shaped respondents' leadership identity by discussing key themes that emerged from responses to each of the three research questions.

<div align="center">**CHAPTER SIX**</div>

<div align="center">**OUTCOMES**</div>

The purpose of this chapter is to discuss the outcomes of this research. Preceding this discussing is a review of the methodology used for this research. Then key themes that emerged from responses to each of the three research questions are discussed. The chapter 2 Biblical Theological Foundation and chapter 3 Literature Review is referenced to assist in the critical evaluation of these themes. Third are applications that can be immediately applied to Christian high school ministry. Fourth includes future actions for academic curriculum, consultation with participating schools, and suggestions for further research using similar analysis. Last is a summary statement that describes the purpose and significance of this research.

1. Review of Methodology

This research project focused on exploring Christian leadership identity in eleventh and twelfth grade mid-adolescents in select private Christian schools. The three schools selected for this survey were accredited through the Western Association of Schools and Colleges, and the Association of Christian Schools International. These schools were a "common sense" based decision that involved both "opportunity" and "convenience."[1]

Student volunteers were used as the source for this study in order to understand what actually occurs in leadership identity development among students.

The following research questions described in Chapter 1 were explored:

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[1] Danny L. Jorgensen, *Participant Observation: A Methodology for Human Studies* (Newbury Park: Sage Publications, 1989), 40-41.

(1) Research Question 1: How do mid-adolescents view faith development and its influence on leadership identity?

(2) Research Question 2: What do mid-adolescents determine is the origination, motivation, purpose of leadership?

(3) Research Question 3: What is mid-adolescents view of Christian Community and its influence on leadership identity?

Richard Osmer's four questions were used to guide the interpretation and response to information: "What is going on?"; "Why is this going on?"; "What ought to be going on?"; and "How might we respond?"[2] These four questions, suggested by Osmer, were applied to this project to assist in performing "practical theological interpretation."[3]

The research gathered data through a paper survey, using a hybrid methodology of quantitative (Likert Scale) and qualitative (open-ended) questions. Quantitative methods were used to describe 'what is.'"[4] The attempt was to "discover relationships between non-manipulated variables."[5] Qualitative descriptive research also describes "what is."[6] Qualitative (descriptive) research is framed by three key terms: description, interpretation, and understanding.[7] The mixture of these methods guided the gathering,

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[2] Richard Osmer, *Practical Theology: An Introduction* (Grand Rapids: W.B. Eerdmans, 2008), 4.

[3] Osmer, *Practical Theology*, 4.

[4] John W. Best and James V. Kahn, *Research in Education* (Boston: Allyn and Bacon, 1993), 26.

[5] Best and Kahn, *Research in Education*, 26-27.

[6] Best and Kahn, *Research in Education*, 27.

[7] James H. McMillan and Sally Schumacher, *Research in Education: A Conceptual Introduction*, 4th edition (Menlo Park: Addison Wesley Longman, 1997), 45-46.

processing and application of this research. Grounded Theory was used in the research to bring together the data collection, analysis, leading to the development of theory.[8]

The data collected from the paper survey was entered onto the Snap Survey software and analyzed in relationship to each of the research questions. The responses to the open-ended questions were categorized and coded based on the themes they generated. Descriptive statistical analysis was used to tabulate and summarize the results.

The Snap Survey 11.18 software, specifically designed to be used for surveys was used to enter and process the data. The researcher collaborated with the Project Manager at Snap Survey who expertly developed and placed the survey onto Snap. This allowed the researcher to key in all of the data of the 271 cases. Assistance was also coordinated with the Snap technical department to guide the researcher in the accurate placement of data and in the use of the software for analysis.

The use of SPSS (Statistical Package for the Social Sciences) software was also used through consultation with the Research Director at the Fuller Youth Institute, Fuller Theological Seminary.

2. Key Themes

2a. Findings related to research question 1: How do mid-adolescents view faith development and its influence on leadership identity?

The following three themes emerged in survey responses relevant to research question 1. Faith development influences leadership identity and provides a foundation for leadership that is founded in Christ. This foundational relationship with Christ brings deep change, leading to applications for thought, faith, and life. Second, faith

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[8] Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* (Thousand Oaks: Sage Publications, 1998), 12.

development shapes morality, replacing self-determinism with a faith that comes by hearing and doing. This faith represents the gospel. Third, faith development provides a model for leadership where Christ transforms his disciples to be Christ-like. The community participates in helping respondents in leadership identity and embodies servant leadership as the model for leading.

2ai. Faith development influences leadership identity

Respondents reported that faith development is important to them and influences leadership identity. For respondents, faith establishes an identity in God and produces self-awareness as God's child, self-confidence, moral integrity, clarity of calling by God to lead, a belief system, model for leadership in Christ, and an imperative to lead as his representative. Respondents' development of identity in Christ is important to leadership because Christian leadership is not based on what a person does but in who one is, which is then expressed through a person's actions.[9] Thus, Christian leadership describes a transformation in respondents from a focus on oneself to a compassion for others resulting from following Christs' model of servant leadership.[10] Respondents' development of a belief system demonstrates an important change represented in Fowlers' stage four of faith development: synthetic-conventional faith (teenagers and beyond).[11]

The majority of respondents reported that they own their own faith, yet the majority also report they have not experienced deep doubt about the validity and value of

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[9] Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values and Empowering Change* (Downers Grove: InterVarsity, 2008), 41.

[10] Osmer, *Practical Theology*, 195.

[11] James W. Fowler, *Weaving the New Creation: Stages of Faith and the Public Church* (New York: Harper Collins Publishers, 1991), 108.

their earlier beliefs, a characteristic of Fowlers' fifth stage of faith development: individuative-reflective faith.[12] Potentially hindering respondents' critical reflection on their faith may be their brain development, which Wolf explains may limit the degree of responsibility with which teens can make consistent connections between thought, faith, and life.[13] Considering brain development, respondents may learn from the Gospel of Luke's description of Jesus at 12 years of age, in which Jesus was obedient to what he knew was right and to both his Heavenly Father and his earthly parents, resulting in his "maturing in wisdom and years, and in favor with God and with people" (Luke 2:51-52). Thus respondents' acting on what they know to be right in obedience to God may lead to an ongoing reflection and application for thought, faith and life. Further reflection on Luke's description of Jesus facing temptation (Luke 4:1-13) demonstrates his actions of obedience flow from his relationship with the Father. Respondents continuing within the model of Christ's obedience as servant-leader leads to deeper identification with Christ's suffering, resulting in a deeper faith and identity in Christ.[14]

Some respondents reported that their faith development does not influence their leadership identity. These respondents may demonstrate a disconnection between faith and life resulting from a lack of deep change and are thereby stuck between Hagberg and

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[12] Fowler, *Weaving the New Creation*, 109.

[13] Pat Wolf, *Brain Matters: Translating Research Into Classroom Practice (Alexandria: Assoc. for Supervision and Curriculum Development, 2010), eBook Academic Collection. EBSCOhost. Accessed November 18, 2016*, 83, 89.

[14] Osmer, *Practical Theology*, 197-198.
Osmer discusses three paradoxes of the servant leader in relationship to suffering in Christ. First, a sense of lost-ness as they attempt to journey through deep change; Second, servant leaders, lead in transformation by risking being marginalized by those who hold power and resist change; Third, servant leadership develops deep relationships with others without "attaching" their dependence on others for "affirmation, security, and self-worth." This kind of attachment would most likely hinder deeper change because "deeper change almost inevitably provokes conflict and resistance."

Guelich's first (a life-changing awareness of God)[15] and second (discipleship and learning) stages of faith development.[16] Respondents may learn from Moses's interaction with God (Exodus 3:1-4:17), in which it was critical for Moses to learn God's intention for Moses to be his representative and that "the source of genuine authority" is God.[17] The dialogue between God and Moses shows Moses moving forward in his encounter with God to understanding and learning to obey. Moses's identity is in his relationship with God as he submits to God's purpose. Respondents may need the Christian community to assist in journeying through these two stages by helping them to understand and apply their beliefs.[18]

Respondents continuing forward in their faith development use similar terms as Hagberg and Guelich's stages three and four including: the active life (serving) of using God's gifts, accepting responsibility (possibly for a specific role), and some form of self or public recognition for one's contribution.[19] Respondents' responsibility is an expected outcome of leadership[20] and of learning how God wants to use them in his Kingdom. Yet respondents' expressed desire for power and take-charge description of leadership may hinder them from moving through stage four, in which "The Wall" is learning to submit

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[15] Janet O. Hagberg and Robert A. Guelich, *The Critical Journey: Stages In The Life of Faith* (Salem: Sheffield Publishing Company, 2005), 34-35.

[16] Hagberg and Guelich, *The Critical Journey*, 53-58.

[17] John Carroll, *Luke: A Commentary* (Louisville: Westminster John Knox Press, 2012), 103.

[18] Hagberg and Guelich, *The Critical Journey*, 47, 53-58.

[19] Hagberg and Guelich, *The Critical Journey*, 74-77.

[20] Simon P. Walker, *Leading Out of Who You Are: Discovering The Secret of Undefended Leadership* (Carlisle: Piquant Editions LTD, 2007), 151-153.

to God, letting him direct one's life, and not grasp for power.[21] Respondents could learn from Martha's failure in Luke 10:38-42, where her motives in the face of uncertainty drove her to ensure her interest received priority over obedience to Jesus,[22] by attempting to usurp power from Jesus and her placing trust and confidence in self. Moving forward in deep change begins with addressing one's "own core values"[23] and acting in obedience by placing one's trust and confidence in God.[24] Rather than a projection of one's ego,[25] change mandates self-evaluation in facing one's own failures to live out one's beliefs.[26]

Most respondents reported a lack of confidence in "understanding how God wants me to be part of what he is doing in the world." This lack of confidence coincides with the needed development Hagberg and Guelich explain in stage five "The Journey Outward" which includes discovering and responding to choosing a career and how to respond to the needs of others.[27] Respondents may learn from John 13:1-3, which reveals that Jesus loved his disciples and that Jesus knew he was going to be betrayed, that the Father had given him power, that he had come from God, and that he was returning to God. Jesus's example could provide respondents with an understanding of how identity translates into God's future use of people. Though respondents describe themselves as

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[21] Hagberg and Guelich, *The Critical Journey*, 115.

[22] James L. Resseguie, *Spiritual Landscape: Images of the Spiritual Life in the Gospel of Luke* (Peabody: Hendrickson Publishers, Inc. 2004), 84.

[23] Osmer, *Practical Theology*, 178.

[24] Hagberg and Guelich, *The Critical Journey*, 107-108.

[25] Eugene H. Peterson, *The Contemplative Pastor: Returning To The Art of Spiritual Direction* (Grand Rapids: Wm. B. Eerdmans Publishing, 1989), 102.

[26] Osmer, *Practical Theology*, 178.

[27] Hagberg and Guelich, *The Critical Journey*, 137-138.

mature and capable of building relationships, they are indecisive regarding how their

leadership identity applies to God's future use of them, thus showing they have not

acquired stage five level of maturity.[28]

Respondents describe their leadership does not reflect the servant leadership

modelled by Christ. Hagberg and Guelich describe stage six as being transformed into

love, through which one lives in the selfless model of Christ because having discovered

"the more of God we have, the less of everything else we need."[29] Because youth in

America have been characterized as following in the footsteps of a consumer driven

mindset[30] and living self-focused lives[31] these influences may present significant

challenges to youth for experiencing deep change expressed through dependence on

Christ. Respondents' having a biblical faith development that influences a biblical

leadership identity requires an over-riding connection between faith and life as described

in the Shema.[32] Respondents that choose to focus on being like Christ experience his

passion, and that passion will end up transforming their passion.[33] In order for

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[28] Atwater explains the exploration of clarity in identity and future career tend to be extended into the college years, referred to as *Identity Moratorium*. Those who reach *Identity Achievement* have resolved most of their identity crisis and demonstrate decisiveness in choices and maturity in how they handle relationships. This may help to offer some encouragement for identity development that has not occurred up to this point. Eastwood Atwater, *Adolescence* (Upper Saddle River: Prentice Hall, 1996), 316-17.

[29] Hagberg and Guelich, *The Critical Journey*, 153-155.

[30] Arthur Levine, *When Dreams and Heroes Died* (San Francisco: Jossey-Bass, 1980), 79.

[31] Christian Smith, Interview by Katelyn Beaty. "Lost in Transition," (October 2009). Accessed January 3, 2014. http://www.christiantytoday.com/ct/2009/october/21.34.html.

[32] Mark Biddle in his commentary Deuteronomy explains that while it might be possible to show a nominal devotion to YHWH above all other gods, "the Shema lays claim to total devotion and obedience." Mark Biddle, *Deuteronomy* (Macon: Smyth and Helwys Publishing Incorporated, 2003), 124.

[33] Dean, *Practicing Passion: Youth and The Quest For A Passionate Church* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2004), 64.

respondents to move forward in stages of faith development requires one's trust and

confidence is in God and not oneself, expressed in obedience to God.[34]

2aii. Faith development shapes morality

Respondents described moral integrity and "standing up for what is right" as

important to the description of leadership in general and specifically to their own

leadership. This response may suggest a more transformative assimilation of faith and

morality for respondents rather than fitting Clydesdale's description of todays' youth as

merely "dabbling" with morality.[35] Respondents reported that their faith development has

shaped them to be persons of moral integrity, which aligns with Titus 2:3-8, in which

morality and integrity are listed as character traits produced by faith development.

Character is important in the message of the gospel, in that Christ's followers are living

the same gospel they are proclaiming.[36] Respondents that understand the gospel and live

within the gospel must distinguish between a "mere religious or moral person" from a

Christian identity.[37] Respondents described a transformative faith that connects leading

with integrity and having a moral compass to choose to do what is right.

Respondents reported that the Bible was their "primary source for determining

moral truth" and that it was important to them that they please God. Respondents may

have been describing faith as more than a basis for moral behavior, where being nice is

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[34] Hagberg and Guelich, *The Critical Journey*, 107-108.

[35] Tim Clydesdale, *The First Year Out: Understanding American Teenagers After High School* (Chicago: The University of Chicago Press, 2007), 57.

[36] Philip H. Towner, *The Letters to Timothy and Titus* (Grand Rapids: William B. Eerdmans, 2006), 729.

[37] Timothy Keller, *Galatians for You* (USA: The Good Book Company, 2013), 31.

the result,[38] but as a transforming faith coupled with obedience. Respondents may

identify with the Old Testament example of Daniel as a model of faith and obedience

within a society with foreign religious practices.[39] The degree to which respondents make

the most of what they can learn from the Bible is questionable due to reports they spend

little to no time reading their Bibles. Merely reading the Bible does not transform faith

but "inwardly valuing faith practices (such as Bible study)" does; those practices

"become much more natural expressions of that value and yield" stronger faith in teens.[40]

Respondents may learn from Luke 10:25-37, in which a legal expert was expected to

obediently put Jesus's words into action. When legalists asked Jesus what was the

greatest commandment Jesus quoted the Shema (Deuteronomy 6:5) to emphasize that

maturity in Christ is by faith and is reflected in true knowledge.[41] While respondents'

place an importance on the Bible for shaping their understanding of what is moral and to

pleasing God, they may benefit from reflecting on how they make themselves available

for hearing God's word.

2aiii. Faith development provides a model for leadership

Respondents described Christ's leadership as the model for how they are to lead

and associate leadership with Christ's model of self-less serving. This model of selfless

serving is emphasized by Jesus's interaction with his disciples to not follow the

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[38] Kenda Creasy Dean, *Almost Christian: What the Faith of Teenagers is Telling the American Church* (Oxford: University Press, Inc., 2010), 6.

[39] Kenneth O. Gangel, "*Biblical Theology of Leadership*," *Christian Education Journal*, 1991: 13-31, Accessed October 17, 2014, ATLA0000842419, 20.

[40] Mike Nappa, *The Jesus Survey: What Christian Teens Really Believe and* Why (Grand Rapids: Baker Books, 2012), 113.

[41] Merrill C. Tenney, *Galatians: The Charter of Christian Liberty* (Grand Rapids: WM. B. Eerdmans, 1975) 127.

leadership of this world by "enhancing their own status by claiming to be doers of good,"[42] but as giving without expecting anything back from those who mistreat his disciples (Luke 6:27-38) and providing for others who are incapable of paying back, such as the poor, crippled, lame, and blind (Luke 14:12-14). Respondents identified with the transformative model of Christ's selfless serving, which may help to explain respondents professing a high sense of morality[43] and compassion towards others. Respondents may affirm and celebrate Jesus's ruling and caring for this world, bearing the image of God.[44] Thus, Jesus's model of leadership demonstrates for respondents how to serve as God's representative. Servant leadership can be distinguished from other forms of leadership by producing identifiable outcomes that include helping people grow as individual persons.[45] Respondents learn from their faith development a biblical model for leadership that is intended for all of Christs' disciples with outcomes that benefit those they serve.

Though respondents reported they identified leadership with the servant leadership modelled by Christ, they also reported that servant leader does not best describe how they see themselves. Respondents not experiencing deep change in how they lead may learn from Bonhoeffer's comments on Philippians 2 and Galatians 4:19, "we cannot transform ourselves into His image; it is rather the form of Christ which seeks to be formed in us and to be manifested in us."[46] Thus transformation to be Christ-like is

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[42] John Carroll, *Luke: A Commentary*, 438.

[43] James MacGregor Burns, *Leadership* (New York: Harper and Row Publishers, 1978), 107.

[44] Eugene F. Roop, *Genesis*, *Believers Church Bible Commentary* (Scottsdale: Herald Press, 1987), 33.

[45] Robert K. Greenleaf, *The Servant Leader Within: A Transformative Path* (Mahwah: Paulist Press, 2003), 41.

[46] Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Touchstone, 1995), 301.

described as a work Christ does in his followers. Because respondents may lack maturity

to determine where their motives conflict with being Christ-like it may be difficult for

them to be in leadership responsibilities alone.[47] Respondents may also find it difficult to

see their leadership transforming due to an over-emphasis in educational systems on

transactional leadership.[48] The Christian community through interaction may assist

respondents in understanding the "paradoxical idea of servant-leadership"[49] and how

putting together the two terms servant and leader, one becomes fully human.[50] Thus

respondents submitting to the transformative work of God's word and influence of

community in the practice of servant leadership would be empowered to increase in the

model of servant leadership.

2aiv. Summary of findings related to research question 1

Thus, respondents described that mature, transforming faith influences a

foundational personal leadership identity that guides a leader's actions. Respondents'

lack of reflection on previous and current beliefs may hinder their ability to make

connections between thought, faith and life. Respondents may learn from examples in

Scripture illustrating the strong relationship between identity and obedience leading to a

deeper trust in God (Exodus 3:1-4:17; Luke 2:51-52). Respondents' becoming

responsible is an outcome they expect of leadership, which is also expected from faith

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[47] Chap Clark, *Youth Ministry in the 21st Century: Five Views* (Grand Rapids: Baker Academic, 2015), 23.

[48] Josephine A. Van Linden and Carl I. Fertman, *Youth Leadership: A Guide To Understanding Leadership Development In Adolescents* (San Francisco: Jossey-Bass, 1998), 16-17.

[49] Greenleaf, *The Servant Leader Within*, 14.

[50] Greenleaf, *The Servant Leader Within,* 40.

development. Yet respondents' desire for power and control in leadership may hinder their learning to practice submission where uncertainty needs to give way to Christ's authority as illustrated by Martha's failure to submit to Jesus's authority in Luke 10:38-42. Though respondents lack maturity in identifying how God wants them to be part of what he is doing in the world, they may learn from following Christs' example for being empowered to practice a self-less service towards others based on their relationship with God and compassion for others (John 13:1-16).

Respondents described a commitment to moral integrity in their leadership resulting from their faith development that is in line with the Old Testament example of Daniels' godly behavior along with the traits listed in the New Testament in Titus 2:3-8. Respondents also described their faith as transforming, coupled with obedience as they seek to please God. The fact respondents claimed a reliance on the Bible for moral development and yet spend little to no time reading their Bible may be an over statement of how deeply they rely on the Bible. Respondents may need a better understanding of the value of Scripture that is necessary for hearing and obeying God (Luke 10:25-37; Deuteronomy 6:5).

Both female and male respondents described Christ's leadership as the model for how they are to lead and associate leadership with Christ's model of self-less serving exampled in Luke 6:27-38 and Luke 14:12-14. Respondents learned from their faith development a biblical model for leadership that is intended for all of Christ's disciples with outcomes that should benefit those they serve. Yet respondents reported that Christ's model of servant leadership did not describe their own leadership may represent a lack of change brought about through Christ as described in Philippians 2 and Galatians

4:19. Respondents may need assistance in modifying what has been the emphasized model of transactional leadership to be expressed through servant leadership. Furthermore, since respondents may lack the maturity to distinguish their own motives from Christ's, they will need the Christian community's interaction to assist in their development. Thus, respondents submitted to the transformative work of God's word and interaction with Christian community in the practice of servant leadership would be empowered to increase in their development of servant leadership.

2b. Findings related to research question 2: What do mid-adolescents determine is the origination, motivation, and purpose of leadership?

The following themes emerged in discussion of research question two. First, the majority of respondents self-identify as leaders. The majority of both females and males reported they were encouraged to see themselves as leaders. Second, the majority of respondents that see themselves as leaders reported their leadership originating with God. Respondents described leaders as leading others to accomplish goals and they expect character to be foundational to leadership identity. Third, respondents reported that leadership serves to enhance growth in others and reflects God's intent for leadership. Fourth, respondents reported adults are examples for understanding leadership and helped respondents understand leadership identity.

2bi. Respondents self-identify as leaders

The majority of respondents self-identified as leaders. This result corresponds with the understanding from Genesis that all humans are made in God's image and serve as his representatives[51] and with Van Linden and Fertman's prescription for schools to

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[51] Walter Brueggemann, *Genesis: In Bible Commentary for Teaching and* Preaching (Atlanta: John Knox Press, 1982), 32.

emphasize that all students are leaders.[52] Among the majority of respondents who self-identified as leaders, the largest ethnic group was white; males self-identified as leaders at a slightly higher rate than did females. In all ethnicities more surveyed males identified as leaders except for Asian/Pacific Islander. The percentage between males and females identifying as leaders is small. Further research could help to determine the cultural acceptance and expectation for males and females to be leaders.[53] Respondents may learn from Luke 10:38-42 that Mary represents the role of all of Christ's disciples as listeners to the word of God,[54] which was in contrast to the lower traditional expectations for women at that time to be limited to household tasks.[55] Respondents' identifying as leaders recognizes an identity God has intended for all humans.

Respondents' reports of what influences leadership identity may not be as limited as the schools described by Van Linden and Fertman.[56] There may be at least two contributing factors to this distinction. First, respondents in this survey reported that parents, other adults, and their schools supported their identity as leaders, and Clark affirms that, adolescents prefer having adults in their lives as opposed to feeling left to figure things out on their own.[57] Second, respondents' faith development was significant

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[52] Van Linden and Fertman, *Youth Leadership*, 121.

[53] Van Linden and Fertman, *Youth Leadership*, 33.
In our society boys are encouraged to display traits associated with success that include "being strong, aggressive, competitive, and ambitious." Girls tend to receive this same message but with the expectation these same traits be demonstrated in a limited form so as not to be "too evident."

[54] Turid Karlsen Seim, *The Double Message* (Edinburgh: T&T Clark Ltd., 1994), 25.

[55] Carroll, *Luke*, 248.

[56] Van Linden and Fertman, *Youth Leadership*, preface xx.

[57] Chap Clark, *Hurt: Inside The World of Today's Teenagers* (Grand Rapids: Baker Academic, 2004), 52.

to their understanding of origination, motivation, and purpose of leadership, which can be explored in biblical study on leadership.[58] Still, the fact that narrowly 51% of respondents report their schools offer enough opportunities for leadership at their schools may coincide with Van Linden and Fertman conclusion that a lack of opportunity for practicing leadership discourages leadership identity.[59] Christian faith based schools provides for both Christian faith and leadership to be woven together, along with adults positively influencing leadership identity. Respondents having more interaction with their schools for increasing leadership opportunities may in turn involve more respondents in practicing leadership and further develop leadership identity.

2bii. Leadership models youth identify with

Respondents described that people are leaders because God created them with leadership abilities. Respondents reported they are motivated to please God by using their God-given abilities to lead others to successfully accomplish goals. Respondents' description of leadership is similar to Northouse and other authors who place an emphasis on leaders influencing others towards accomplishing a goal.[60] Walker describes leadership as helping people to become responsible,[61] where in contrast respondents placed responsibility on the leader for achieving success. Sharing of responsibility does

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[58] Roop, *Genesis*, 33.
Roop points to examples on biblical leadership that include: in OT, e.g., Genesis 1:26-31, provides a foundational introduction to biblical leadership beginning with God and humanity; Exodus 3:1-4:17, a dialogue between Moses and God has Moses interpreting who God is and placed in the role of making Him known to His people; and NT, e.g., Jesus the servant, leader, and king now models how to be God's representative.

[59] Van Linden and Fertman, *Youth Leadership*, 186.

[60] Peter G. Northouse, *Leadership: Theory and Practice* (Thousand Oaks: SAGE Publications, Inc., 2013), 5.

[61] Walker, *Leading Out of Who You Are*, 151-153.

not seem to be a characteristic respondents' expect of leaders. Thus the development of

responsible people may be a missed opportunity for those not functioning as the leader.

Respondents must learn to view leadership as a relationship between leaders and

followers that makes it possible for everyone to participate in leadership[62] as

demonstrated when Jesus calls his disciples (Matthew 4:18-22; Mark 1:16-20; Luke 5:1-

11; John 1:35-50) to be with him and each other and to learn leadership that is

representative of God's Kingdom. Respondents described a dependence on leaders by

followers that might be considered condescending, suggesting leaders are needed to show

people what to do and that leader's see and understand things others do not. This

approach to leadership may set leaders up for failure, placing distance between leaders

and followers and lacking vulnerability that leads to transparency.[63]

Respondents described leaders as leading with integrity, courage and compassion.

These three traits agree with Walker's description of what becomes foundational in the

lives of leaders over time.[64] This moral emphasis was described by Thrall's "Character

Ladder." It is unclear if respondents practice the first rung on the ladder: trust in God and

others, which represents need for care and commitment from God and others.[65] Thus,

practicing trust in God and others may help respondents to recognize not only their own

needs but to respond with compassion towards others. Trusting in God would also

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[62] Northouse, *Leadership*, 8.

[63] Bill Thrall, Bruce McNicol, and Ken McElrath, *The Ascent of A Leader* (New York: Jossey-Bass, 1999), 81-82.

[64] Walker, *Leading Out of Who You Are*, 9.

[65] Thrall, *The Ascent of A Leader*, 68.

describe respondents moving away from an over-emphasis on individualism.[66] Thrall and his colleagues relate integrity with being authentic and leaders who have it are trusted to show courage by standing for truth against other competing pressures.[67] Respondents may use the leadership traits integrity, courage, and compassion as a means for reflecting on how they are developing as a leader.

Respondents described leadership as leading a group to accomplish a goal(s) and remain the leader if successful. This description may identify respondents believe leadership is mostly transactional. In transactional leadership leaders and followers do not usually share a commitment for "pursuing a higher purpose."[68] Thus, respondents may have a limited understanding of the purpose of leadership. In many cases respondents describe themselves as waiting their turn to lead if the current leader fails or no one else steps up to lead. Respondents may learn from the model of servant leadership where leaders and followers practice shared leadership resulting in leaders being more set up for success than failure.[69] Respondents' understanding of leadership may need to expand to recognize a higher purpose for leadership than reaching mere goals and how leadership can be shared.

Respondents reported they identify leadership with the "selfless-serving leadership" that they associate with Christ's model of leadership that places the needs of

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[66] Fowler, *Weaving the New Creation*, 110.
Fowler warns that in using the term 'individuative', our culture tends to think of an adolescent becoming individualistic, thus wrongly concluding this defines adulthood.

[67] Thrall, *The Ascent of A Leader*, 83.

[68] Burns, *Leadership*, 20.

[69] Robert K. Greenleaf, *Seeker and Servant: Reflections on Religious* Leadership (San Francisco: Jossey-Bass, 1996), 57.
Greenleaf refers to the dialogue between Moses and his father-in-law Jethro which led to Moses's model of leadership that further distanced him from the people and unaccountable.

followers above their own needs. This reflects Osmer's conclusion that Christ serves as the primary example of servant leadership.[70] While most respondents expected their leadership to reflect Christ's model of servant leadership, they felt this model did not describe how they actually lead. This may lead to question whether respondents experience deep change in relationship to Christ's model of servant leadership. Leadership needs to bring about deep change which is found in transformational leadership, and more specifically in the spiritual model of servant leadership. Key to learning to lead as Christ exampled is founded in his attitude as described in Philippians 2:5. Ralph Martin states the emphasis is on the "attitude that was in Christ" and not about personal virtue or merely imitating Christ. This attitude is to be lived out in a "life befitting those in Christ."[71] Therefore the model of leadership respondents' associate with Christ is to reflect a change in attitude that is through relationship with Christ.

2biii. Leadership serves to enhance growth in others

Respondents described leadership as serving as God's representatives and enhancing growth in others and in organizations. This description of leaders is in concert with the origination and purpose of God's creation of humans. It is what Von Rad describes is a result of humans being created in God's image.[72] Brueggemann explains how humans are to then participate in fulfilling what is intended for creation.[73] However, when respondents speak of leaders "bringing the best out of others" and "helping other

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[70] Osmer, *Practical Theology*, 194.

[71] Ralph P. Martin, *The Epistle of Paul to the Philippians* (Grand Rapids: InterVarsity Press, 1989), 99-100.

[72] Gerhard Von Rad, *Genesis: A Commentary* (London: SCM Press LTD, 1972), 60.

[73] Brueggemann, *Genesis*, 32.

people live faithful lives in Christ," they do not explain how these results are measured.

Respondents may learn how to measure the results of their influence on others as they

provide a Christian perspective. Leaders must offer a Christian perspective, which

provides "interpretative framework" for Christ's followers to determine how to live

faithfully in this world.[74] A biblical understanding of leadership can help leaders interpret

who God is and how to live in this world.[75] In order for respondents to provide a

Christian perspective, and better fulfill the purpose of leadership will require the reading

and interpreting of Scripture in relationship to daily living.

2biv. Adults are examples for understanding leadership

Respondents described adults as influencing their understanding of leadership,

thus helping to shape their leadership identity. Respondents reported that adults

emphasize the importance of leadership and "guide" or "set an example" for helping

make sense of leadership. The Book of Deuteronomy presents an expectation of parents

to pass on their experience of God's faithfulness to their children, empowering them to

walk in obedience to God as though they had seen it with their own eyes.[76] The example

of parents in Deuteronomy helped their children to establish an identity in God. This

emphasis continues in the New Testament; for example, Ephesians 6:1 emphasizes the

relationship within the family is focused on an obedience that honors Christ, thus

encouraging leadership identity submissive to God, counter to the cultural understanding

of leadership. Obviously parents must grow in the Lord if their instruction and training is

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[74] Scott Cormode, *Making Spiritual Sense*: Spiritual Leaders As Spiritual Interpreters (Nashville: Abingdon Press, 2006), ix-xi.

[75] Cormode, *Making Spiritual Sense:*

[76] Patrick D. Miller, *Deuteronomy: A Bible Commentary for Teaching and* Preaching (Louisville: John Knox Press, 1990), 110.

an honest model of Christianity.[77] Thus, both respondents and adults are to display

obedience in faithful living in Christ, which empowers adults to guide and be an example

to respondents and respondents to learn submissively from adults as unto the Lord.

Respondents reported that they are not available to pursue existing opportunities

for practicing leadership. Further influence of adults can provide needed support to youth

in their struggles and in overcoming major problems,[78] such as respondents' time

management, and enhance leadership identity development. Van Linden and Fertman

believe the lack of time experienced by adolescents along with an expended energy in

identity search may influence youth to conclude that they are not leaders and consigned

to be followers.[79] Youth busyness may provide little opportunity to consider leadership

when they are so involved with trying to understand who they are and where they fit in.[80]

Respondents may learn from Deuteronomy 6:4-5, where the initial statement of the

Shema identifies Israel as belonging to God, serving "to characterize the nature of the

relationship between God and people."[81] Jesus's own example of understanding his

identity and relationship with the Father was demonstrated in his withdrawing to meet

with the Father (Luke 5:16; 6:12; 9:18, 28; 11:1; 22:41). Respondents taking moments to

withdraw from their regimented day and moving to prayer may develop a rhythm, serving

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[77] James Montgomery Boice, *Ephesians: An Expositional Commentary* (Grand Rapids: Baker Books, 2001), 215.

[78] Christian Smith and Patricia Snell, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults* (New York: Oxford University Press, Inc., 2009), 183.

[79] Van Linden and Fertman, *Youth Leadership*, 30.

[80] Van Linden and Fertman, *Youth Leadership*, 30.

[81] Miller, *Deuteronomy*, 98.
The Shema states: "Israel, listen! Our God is the Lord! Only the Lord! Love the Lord your God with all your heart, all your being, and all your strength."

to provide rest, renewal and or guidance.[82] Deans' interviews in the NSYR showed teens

highly devoted to their faith had families and faith communities that encouraged and

supported their faith. Since adults stand to help respondents learn more than they could

on their own,[83] adults can help respondents evaluate their use of time, participate in

leadership and develop a rhythm for rest and work.

2bv. Summary of findings related to research question 2

Thus the majority of male and female respondents self-identify as leaders and

both reported being encouraged to identify as leaders. Respondents can find biblical

precedent for identifying as leaders (e.g., Genesis 1:26-31; Exodus 3:1-4:17; Philippians

2:5-11; John 13:1-16) and Luke's use of Mary as an example for all of Christ's disciples

(Luke 10:38-42) emphasizing the inclusiveness of God's Kingdom. Respondents

identifying as leaders recognizes an identity God has intended for all humans.

Respondents' faith development provided a foundation for their understanding of

origination, motivation, and purpose of leadership. Respondents may pursue further depth

between faith and leadership through Bible passages in both the Old and New Testament.

Biblical study may help respondents measure their leadership development as described

in Philippians 5:2, in regard to having the same attitude as Christ and increase their

understanding of being God's representative, interpreting who God is and how to live

faithfully with Him in this world.

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[82] L. Paul Jensen, *Subversive Spirituality: Transforming Mission through the Collapse of Space and Time* (Eugene: Pickwick Publications, 2009), 278-280

[83] Wolf believes the hurriedness experienced by adolescents can be positively influenced by adults through encouraging reflective interaction with teachers (adults) and peers. Pat Wolf, *Brain Matters*, 91-92. Elkind explains the outcome from creating an interactive reflective learning environment can help to reduce stress and protect adolescents from being pushed toward adult-like responsibilities. Elkind, *The Hurried Child: Growing Up Too Fast Too* Soon (Reading: Addison-Wesley Pub. Co., 1981), 157-58.

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Respondents' motivation to lead included using their God-given abilities that enable leaders to lead successfully, and they described the leader as responsible for success. Respondents describing leaders as responsible for success and unwilling to share responsibility may hinder others from seeing themselves as leaders and not maturing in responsibility. This lack in sharing responsibility may be related to respondents reporting a gap between expecting the model of servant leadership to represent their leading and the actual practice of servant leadership. Respondents may begin to close this gap by reflecting on how deep change is lived out in a life focused in relationship with Christ. Respondents need to understand that leadership is more about personal change than merely accomplishing goals.

Respondents' interaction with their schools regarding leadership may help to increase leadership opportunities and schools therefore supporting respondents in the practice and reflection on the model of servant leadership under the guidance of adults. Respondents identifying as a leader and understanding of leadership was significantly influenced by adults. The Book of Deuteronomy and Ephesians 6:1 may help respondents understand a biblical basis for both adult and children's responsibility in developing obedient followers of Christ. Further on-going dialogue between respondents and adults could assist respondents to grow in leadership identity development as well as learning to manage their time to prioritize reflection and participation in leadership opportunities.

2c. Findings related to research question 3: What is mid-adolescents view of Christian community and its influence on leadership identity?

The following themes emerged in discussion of research question three. First, respondents reported their Christian school community influenced leadership identity.

Respondents' current understanding and practice of leadership and Christian community encouraged a future commitment to both leadership and community. Second, respondents were encouraged to be honest and feel a sense of belonging. A life of transparency encourages personal inner development. Third, respondents expressed a lack of spiritual support among fellow students. Respondents moving beyond mere moral behaviors involves being transformed by God's word and experiencing a transformed community.

2ci. Christian school community influences leadership identity

Respondents reported their Christian school community has supported them to see themselves as leaders. These respondents also report their school has played an important role in their experience of God, a concept supported by Allen and Ross's conclusion that community plays an important role in influencing teens' values and beliefs.[84] Thus, the influence of community may be reflected in the majority of respondents reporting they are committed to being both leaders and participating in Christian community after high school. Respondents may be encouraged by the influence of the Christian community portrayed in Acts 4:36-37, in which Barnabas (encourager) becomes a representative of traits characteristic of Christian community. Melleby believes that communities' influence on teen faith development needs to continue after high school.[85] The continued support from community and a commitment by respondents to community is necessary to faith development. Respondents may learn the importance of continuing in Christian community from John 15, which illustrates unquestionable dependence on Christ (the

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[84] Holly C. Allen and Christian L. Ross, *Intergenerational Christian Formation: Bringing The Whole Church Together in Ministry, Community, and* Worship (Downers Grove: InterVarsity Press, 2012), 67.

[85] Derick Melleby, "Youth Group Kids Gone Wild," Interview by Krista Kubiak Crotty. http://stickyfaith.org.articles/youth-group-kids-gone-wild.(December 2008).

true vine 15:1) causing the Christian community (branches) to grow and produce fruit (15:5-6).

Though the majority of respondents who self-identity as leaders feel their Christian school community supports seeing themselves as leaders, one-third fewer feel their school supports them as a leader. This report by respondents suggests a large number of respondents (69) do not benefit as fully from leadership identity development in the community of their respective schools. This gap between self-identification as a leader and non-support from school community could lead youth to eventually determine they are not leaders.[86] In this survey, respondents showed they depend more upon other influences for leadership identity, such as parents, the Bible, personal experience, and self-determination. Respondents can experience the benefit of deep change in Christian community for understanding and practicing leadership which results in developing servant leaders while experiencing what Christian community can become.[87] Osmer believes it is essential Christian communities be a place where the servant leadership modelled by Christ is lived out.[88] As all respondents are encouraged to identify as leaders, the community can better understand and apply together how servant leadership explains "the goal of change."[89]

2cii. Honesty and a sense of belonging

The majority of respondents reported they can be honest about who they are and what they believe and experience a sense of belonging in their school community. This is

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[86] Van Linden and Fertman, *Youth Leadership*, 61.

[87] Osmer, *Practical Theology*, 199.

[88] Osmer, *Practical Theology*, 192.

[89] Osmer, *Practical Theology*, 183.

described by Drew Dyck as a needed practice of the Christian community for adopting a mindset of conversation that allows for truthful sharing and listening.[90] Other research reports it is typical for students transitioning from high school to feel "dominated by loneliness, a desire to make friends, anxiety about decision-making, and the struggle to find Christian community."[91] While respondents in this survey express the practice of truthfulness and acceptance, it is unclear how they may respond to the environments outside of high school. Piaget's formal operations stage describes adolescent identity development as an evolving understanding of truth, reasoning and outcomes for their actions, and how they are perceived by themselves and others.[92] The practice of honesty was central to the Christian community as described in Acts 4:36-5:11, where it evidenced changed hearts expressed in love, honesty and compassion representative of God's new community. Respondents may learn from Walker's encouragement to live life, allowing others to see "the messy stuff,"[93] which leads to a supportive community and pursuing personal inner development.[94] What respondents report as a community where they can be honest and feel they belong, can serve to encourage a foundation of truthfulness for shaping leadership identity.

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[90] Drew Dyck, *Ex-Christian: Why Young Adults Are Leaving the Faith…And How To Bring Them Back*, (Chicago: Moody Press, 2010), 175.

[91] Meredith Miller, "The College Transition Project, Sticky Faith, Insights For College Campuses," (December 2008). http://stickyfaith.org/articles/sticky-college-campuses. Accessed December 25, 2013.

[92] David Dupree, "Cognitive Development for Adolescents In A Global Era: A Social Justice Issue?" *Adolescent Development in a Global Era* (Burlington: Academic Press, 2010), 67.

[93] Walker, *Leading Out of Who You Are*, 26.

[94] Walker, *Leading Out of Who You Are*, 27.

2ciii. Lack in spiritual support and practice of confession and forgiveness among fellow students

Respondents reported a lack in feeling supported to put Christ first in their lives. This revelation may be alarming, since, as Dyke points, out many youth who leave the church do so because they found themselves in a new context that lacked encouragement to live the Christian faith.[95] Respondents may benefit by understanding how being "deeply rooted" in Christian community means for mid-adolescents to be "grafted into a cohesive community" with those who are fellow believers.[96] It is a new kind of community that is centered on Christ.[97] This new community has life in Jesus, the one true vine, and respondents experiencing dependence on Christ empowers the Christian community to bear fruit.[98] This fruit is not just a change in moral behaviors but results from being transformed by God's word and Christ's love away from treating relationships transactional to being transformational. Melleby concludes that a stronger connection between faith development and community would benefit students transitioning from high school in two ways: first, students would be motivated to participate in Christian community, and second, students would find encouragement and support as they pursue faithfulness in Christ after high school.[99]

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[95] Dyck, *Ex-Christian*, 176.

[96] Keller, *Galatians For You*, 32.

[97] Brueggemann, *Genesis*, 36.

[98] James Montgomery Boice, *The Gospel of John* (Grand Rapids: Zondervan Corporation, 1985), 1023.

[99] Melleby, "Youth Group Kids Gone Wild," Interview by Krista Kubiak Crotty.

Respondents reported a lack in the practice of confession and forgiveness with fellow students. Though respondents are able to describe that they have frequent deeper conversations with one another, the conversations do not include encouraging putting Christ first in their lives or the vulnerability expressed in confession and forgiveness. Since the third need listed in Maslow's hierarchy of needs is having a sense of belonging,[100] which respondents report experiencing, they may be settling for less than Christian community. Respondents' development in Christian leadership identity requires vulnerability and support in obedience to Christ. Respondents may learn from Bonhoeffer, who believed in accordance to James 5:13-18, that the practice of confession between believers creates humbleness that reflects the forgiveness Christ's followers receive through the cross of Christ.[101] But respondents' lack of practicing confession and forgiveness among fellow students may indicate more than avoiding vulnerability. Bonhoeffer argued the lack of this practice reflected a totally inadequate understanding of our sin, God, and of fellow believers.[102] Respondents practicing confession and forgiveness together would in turn bring about transformative change in the Christian community, laying aside all false pretenses while learning to live in God's grace,[103] and thus encouraging a leadership identity more fully centered on Christ.

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[100] Allen and Ross, *Intergenerational Christian Formation*, 48.

[101] Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Christian* Community, (New York: Harper Collins, 1954), 114.

[102] Bonhoeffer, *Life Together*, 116.

[103] Dietrich Bonhoeffer in Geffrey B. Kelly *Reading Bonhoeffer: A Guide To His Spiritual Classics and Selected Writings On* Peace, (Eugene: Cascade Books, 2008), 127.

2civ. Summary of findings related to research question 3

Respondents who were encouraged by their schools to identify as a leader and grow in their faith development were also committed to future leadership and Christian community. This suggests respondents may use what they are learning as a foundation for future practice. In the midst of their feeling encouraged in leadership identity and faith development, a gap exists between some respondents self-identifying as a leader and experiencing support from their school. Since respondents feel their schools encourage honesty in identity development and beliefs, a further deepening of Christian community to support obedience to Christ and the practice of confession and forgiveness among fellow students would deepen an understanding of servant leadership identity. The "deeper conversations" respondents' reported having with peers may need spiritual depth and from Scripture a fuller understanding of God's new community centered in Christ. Respondents pursuing transformative change, leads to a deeper Christian community that encourages leadership identity founded in God's grace.

3. Applications to Ministry

This study exploring Christian leadership identity in relationship to faith development of mid-adolescents in private Christian schools may affect this researcher's ministry, as well as that of other educators.

I will increase the emphasis in teaching and conversations on biblical leadership identity, because this emphasis defines servant leadership. Biblical leadership identity will help students to live out Christian leadership in all aspects of life, including intertwining Christian faith and leadership. I will do this by: evaluating in which teaching sections I can increase this emphasis and make adjustments, incorporating more of this

emphasis into conversations with students and create assignments that integrate faith, life, and leadership.

I will develop guided reflection during class time on faith, life, and leadership development. I will do this by: providing class time twice a week for a 5- minute journal reflection to an assigned question.

I will develop guided community during class time for developing deeper spiritual conversations. I will do this by: providing class time twice a week for a 5- minute guided sharing in groups of three of what they journaled in their reflections. Students may choose not to share.

I will continue to evaluate my personal modelling of how my faith development influences my servant leadership identity. I will do this by: adding a monthly, day long personal Sabbath for reflection through prayer and Bible study and using my mentor and small group members for more accountability in integrity.

I will be intentional in my influence on leadership identity and faith development through my role as a mentor. I will do this by: directing conversation to include more reflection on this topic, asking clarifying questions regarding the intertwining of thought, faith, and life and developing expected outcomes for my influence on mid-adolescent leadership identity in my role as an educator.

4. Future Actions

Future actions refer to using the conclusions in this study in the broader scope of my ministry. The following implementations include the developing of an academic curriculum, a PowerPoint summary of the outcomes of this study for discussion with participating schools, and future research.

4a. The development of an academic curriculum

I plan to develop an academic curriculum, which is already being requested, that will lead students through a biblical understanding of leadership identity in relationship to faith development. A biblical understanding of Christian leadership identity will serve to encourage faith communities to support and equip everyone as leaders.

I will revise the previous curriculum on leadership developed by this researcher to include the three components of: biblical faith development, biblical leadership, and biblical community. I will also emphasize servant leadership in the curriculum for understanding and practice of leadership within all facets of life.

4b. The development of a presentation

Since a biblical understanding of Christian leadership identity is applicable to all cultures, this curriculum will be available to all Christian schools desiring to use it. The following steps will be taken to bring attention to the importance of developing Christian leadership identity in relationship to Christian faith development: a summary of this study will be placed in a Power-Point presentation and arrangements will be made to present this to representatives of each of the three schools where this study was performed, for the purpose of influencing further development of mid-adolescent leadership identity.

4c. Further discussion with schools

For developing a biblical leadership identity, schools will be encouraged to assure students and adults receive support for leadership identity development. The following groups of people are important for the success of mid-adolescent leadership identity.

The researcher will discuss with schools development of both formal and informal means of supporting Christian leadership identity with adults and students. These

discussions will include parents, coaches, and teachers through: workshops, departmental and interdepartmental small group discussions, mentor support groups and training, etc.; formal student leadership roles (e.g., Associated Student Bodies, team captains, student chaplains, small group leaders, leadership teams, class group assignments, etc.) through: curriculum, instruction, mentoring, etc.; and informal student leadership (e.g., class group assignments, peer relationships, small groups, etc.) through: curriculum, instruction, mentoring, small groups, etc.

4d. Similar analysis of future research topics: Bible reading, faith development, and frequency and practice of leadership

Bible reading and other related spiritual practices of mid-adolescents could be examined in a future study and guidelines determined for measuring how much time should be spent in reading the Bible. The current practice of Bible reading reported by mid-adolescents in this research was non-existent or infrequent at best.

Further research could determine influences on faith development. Respondents reported their faith development is important to them and influences leadership identity. Further research could also explore how mid-adolescents currently demonstrate leadership. Because respondents described themselves as showing leadership when there is a need, it would be helpful to know specific examples and frequency of their practicing leadership.

5. Summary Statement

It is broadly recognized that there is confusion in understanding what leadership is and who leaders are. This confusion seems to exist in every facet of society from families, to churches, to corporate business, and public and private education. In spite of

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the attempts to better equip leaders, there is a lack in the number of leaders, especially leaders with moral integrity.

It is also troubling that the majority of youth in America who attended or grew up in church tend to leave the church during adolescence and early adulthood. The cultural influence of self-determinism and self-consumption compete against a biblical understanding of faith, leadership, and community. It is critical that this developmental time for adolescents is guided by faith, adults, and Christian community. This raises question as to what influence faith, adults, and Christian community has on mid-adolescent leadership identity.

Thus, this study answered this question as it explored mid-adolescent leadership identity in relationship to biblical faith development and biblical community within three select private Christian schools. This study was significant in that it showed that the majority of female and male mid-adolescents in this study self-identified as leaders and that a faith and community has influenced their leadership identity. The influence of adults as examples for these mid-adolescents to self-identify as leaders and the school community has encouraged leadership identity along with acceptance and a sense of belonging. These mid-adolescents can be described as committed to moral integrity in leading.

An increasing emphasis of the transformative model of servant leadership should continue to serve as a biblical model not only for change but also for determining the goal of change. Biblical servant leadership shapes individual and relational adolescent identity. A better interweaving of faith and community will help to develop leadership identity that combines thought, faith, and life.

This exploration on mid-adolescent leadership identity provided a foundation for leadership identity that can be immediately applied to the private Christian high school setting for developing student leaders and to the broader community of parents, adults, schools, and peers towards influencing a biblical leadership identity.

APPENDIX A

APPENDIX A

RESEARCH SURVEY QUESTIONS FOR STUDENTS

<u>Survey – Exploring Leadership Identity</u>
This survey is designed to explore leadership identity in mid-adolescents. The information you provide will help for how to guide high school students in their understanding of themselves as leaders while transitioning from high school. It is an important opportunity for your voice as a student to be heard in the shaping of a curriculum on leadership that will connect with the needs of students.

This study is being conducted by Jack Michael Peevyhouse, Doctor of Ministry in Christian leadership at Gordon Conwell Theological Seminary. Please be assured that all of your answers will be kept strictly confidential. The information that you provide will be presented only in summary form, in combination with the responses of other participants in this study. The answers that you give will never be linked to your name. By completing this questionnaire, you have given your consent that you are a voluntary participant in this study.

<u>Directions:</u>
This survey should take approximately 20 minutes. Make your response the first answer that comes to mind. Do not take more than 5 seconds for any one response. There will be some open-ended questions for you to write a 1 minute response for each.

<u>Part I</u>
Demographics: For each question, please give the one response ("X") that best describes you:
1. I am: ___ male ___ female
2. My year in school: ___ 11th grade ___ 12th grade
3. My Age: _____
4. I describe myself as:
   ___ American Indian   ___ Latino or Hispanic
   ___ Black or Afro-American   ___ White
   ___ Asian or Pacific Islander   ___ Other _____

<u>Part II</u>
For each statement below, give one of the following responses:

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

<u>Origination</u> - *who can be a leader and how does a person become one?*
1. _____ I am a leader because I believe that is how God has made me
2. _____ I believe that leadership is mostly about having a popular personality
3. _____ All humans are leaders because they are made in God's image

4. _____ I feel I lack the necessary personality to be a leader
5. _____ I see myself as a leader
6. _____ My own efforts and actions are what will determine whether I am a leader
7. _____ I see myself as a leader because of what I have learned about leadership from the Bible
8. _____ I try to model my leadership after what I have seen from Jesus in the Bible
9. _____ I see myself more as a follower than a leader
10. _____ I believe a person is a leader whether or not they have a designated position or title
11. _____ My parents have helped me to see myself as a leader
12. _____ A person can only become a leader if they are selected or asked
13. _____ My teachers/coaches have helped me to see myself as a leader

Two Open ended Questions (take 1 minute for responding to each question)
    (1) What words would you use to describe what is a leader?

    (2) Where has most of your understanding of leadership come from?

For each statement below, give one of the following responses:

Strongly Disagree   Disagree   Not Sure   Agree   Strongly Agree
        1   2   3   4   5

Motivation - *how do students feel about leadership and why they do or do not lead?*
1. _____ I am afraid to be a leader because I do not want to fail
2. _____ My motivation to lead is based on my intimate relationship with God
3. _____ While I consider myself religious, religious concerns seldom surface in my daily life
4. _____ My faith development is important to me
5. _____ My faith development has been foundational to seeing myself as a leader
6. _____ It is important to me that I please God
7. _____ My faith development has shaped me to be a person of moral integrity
8. _____ My relationship with God guides me in how I understand and practice leadership
9. _____ I have no interest in seeing myself as a leader
10. _____ I prefer on-line conversations over being physically present
11. _____ It is important to me that people like me on-line
12. _____ I am committed to growing in my understanding and practice of leadership
13. _____ The idea of my being a leader frightens me
14. _____ I feel I lack the necessary skills to be an effective leader

15. _____ If I had more time available I would pursue existing leadership opportunities
16. _____ I prefer shared leadership as a team rather than sole responsibility
17. _____ There are not enough opportunities for leadership at my school
18. _____ It is difficult to see myself as a leader because I have my own problems to deal with
19. _____ Being a person of integrity is important to me

Two Open-ended Questions (take 1 minute to respond for each question)
    (1) What do you feel motivates you <u>to be</u> a leader?

    (2) What do you feel motivates you <u>not to be</u> a leader?

For each statement below, give one of the following responses:

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

    Purpose - *what do leaders do?*
1. _____ I believe leadership is mostly telling others what to do
2. _____ I believe leadership is about standing up for what is right
3. _____ I believe my leading is to serve selflessly as Christ did
4. _____ The phrase "servant leader" best describes how I see myself
5. _____ The best leaders are those who can do it all
6. _____ I believe having skills in leadership is more important than having integrity
7. _____ It is important for leaders to frequently practice the caring for others by listening to them
8. _____ Leaders are responsible to bring the best out of others
9. _____ Leadership is about representing God
10. _____ Leadership involves helping other people live faithful lives in Christ
11. _____ I hold myself to a high standard of integrity
12. _____ Leaders should always consider the opinions of others
13. _____ Leadership is about change, first in oneself and secondly in others
14. _____ Leaders are mostly problem solvers
15. _____ I feel confident I understand how God wants me to be part of what he is doing in the world
16. _____ I believe that being a person of integrity has little value in the adult work-place

Open-ended Question (take 1 minute to respond)
    (1) What words would you use to describe what leaders do?

For each statement below, give one of the following responses:

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

Empowerment - *what enables/encourages students to lead?*

1. _____ The Bible is my primary source for determining moral truth
2. _____ I am too busy to allow for an adequate amount of time for personal reflection
3. _____ I owe my present religious beliefs in part to having experienced a deep doubt about the validity and value of my earlier beliefs
4. _____ I feel anxious when there is nothing going on around me to help distract my thoughts
5. _____ I feel confident in my ability to build and maintain relationships
6. _____ I feel more comfortable as a leader without a title
7. _____ At my school I feel I can be honest about who I am and what I believe
8. _____ My school has played an important role in my experiencing God
9. _____ My school has provided for me a sense of belonging
10. _____ I feel supported by my fellow students to put Christ first in my life
11. _____ High school students are mature enough to be responsible leaders
12. _____ I have been able to have what I would describe as frequent deeper conversations with one or more of my fellow students
13. _____ I plan to be part of a Christian community after I graduate from high school
14. _____ I have two or more adults in my life that are positive models of leadership
15. _____ I feel supported to see myself as a leader at my school
16. _____ When busy, I sacrifice my devotional time. This concerns me.
17. _____ I have accepted what my parents, school and or church have taught me about God without questioning
18. _____ I am prepared to leave high school with the commitment to being a leader
19. _____ Attending a church on a regular basis is important to my faith and social development
20. _____ Though others have influenced my faith development, I now own my faith for myself
21. _____ I practice the confessing of my sins and giving of forgiveness with fellow students
22. _____ I have a personal relationship with Jesus Christ

Open-ended Question (take 1 minute to respond)
   (1) How has your faith development influenced your understanding of yourself as a leader?

Part III

1. To whatever degree I have succeeded as a leader, it has been mostly due to:
   (Rank 1, 2, 3)
   _____ My personality
   _____ My skills
   _____ My intimate relationship with God

2. On an average day in the past week, I met alone with God: **(place an "x" on the line next to what describes is most true about you).**
   _____ 0 min
   _____ 1-10 min
   _____ 11-20 min
   _____ 21-30 min
   _____ 31-40 min
   _____ 41-50 min
   _____ 51-60 min
   _____ 1 hour or more

For the following questions, place a response on each line:

1	2	3	4	5

Never / about once a month / once a week / several times a week / at least once a day

3. Activities from your own initiative.
   How often do you:
   _____ Pray or meditate, other than at church or before a meal?
   _____ Read the Bible on your own?
   _____ Journal about your time with God?
   _____ Help someone notice how God is working in her/his life?
   _____ Encourage others to see themselves as leaders?
   _____ Do acts of mercy and compassion for others?
   _____ Reflect on your faith development?
   _____ Reflect on your development as a leader?

Using the following scale, place a number on each line to complete the sentence:

   1   2   3   4   5
Never   /   Very little   /   Sometimes   /   Mostly   /   Always

4. In my high school Bible classes this year, I have been assigned to:
_____   Pray or meditate
_____   Read the Bible
_____   Journal about my time with God
_____   Help someone notice how God is working in her/his life
_____   Encourage others to see themselves as leaders
_____   Do acts of mercy and compassion for others
_____   Reflect on my faith development
_____   Reflect on my development as a leader
_____   Use Inductive Bible Study

5. Student leadership responsibilities at my school emphasize:
_____   Organizing people/activities
_____   Spiritual development of others
_____   Decision making
_____   Debriefing/Reflection

6. My school encourages my development as a leader through:
_____   Developing personal intimacy with God
_____   The use of Scripture for understanding leadership
_____   Personal inner change
_____   Developing organizational skills
_____   Learning to listen to God
_____   Seeing myself as a servant of Christ
_____   Opportunities to lead
_____   Reflection on my understanding and practice
_____   Use of Strengths assessment

7. I am familiar with and have used the Spiritual Practice of:
_____   Lectio Divina
_____   Centered Prayer
_____   Examen
_____   Contemplative Bible study
_____   Personal Sabbath
_____   Solitude

Thank you for your time and thoughtful responses. Please turn in your survey.

INFORMED CONSENT FORM

Project Title: Exploring Leadership Identity
Principal Investigator: Jack Michael Peevyhouse,
Doctor of Ministry – Christian Leadership, Gordon Conwell Theological Seminary

PURPOSE

This is a research study. The purpose of this research study is to gain understanding of leadership identity among mid-adolescents. The results from this project will assist in the future formation of a curriculum on leadership to be used with mid-adolescents in private Christian schools. The purpose of this consent form is to give you the information you will need to help you decide whether to be in this study or not. You may ask any questions about the research, what you will be asked to do, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear.

We are inviting you to participate in this research study because you are a high school student attending a private Christian school.

PROCEDURES

If you agree to participate, your involvement will last for 20 minutes, the approximate time needed for completing the survey.

The following procedures are involved in this study. You will be asked to complete a survey during a regular class period.

RISKS

The possible risks associated with participating in this research project are as follows. There are no foreseeable risks to participating in the survey portion of this research.

BENEFITS

The potential personal benefits that may occur as a result of your participation in this study are a better understanding of ones' own leadership, discovering new ways of identifying leadership, and the opportunity for your voice to be heard as a representative of high school students within private Christian schools. Your responses will also assist in the future development of a curriculum on leadership to be used in private Christian high schools.

COMPENSATION

You will not be compensated for participating in this research project.

CONFIDENTIALITY

Records of participation in this research project will be kept confidential to the extent permitted by law. The method used here for this survey involves anonymity on your part. There is no information collected that could be used to directly identify your responses. The surveys will be securely stored and accessible only to the researcher and person(s) assisting in the imputing of data and interpreting the data. In the event of any report or publication from this study, your identity will not be disclosed. Results will be reported in a summarized manner in such a way that you cannot be identified.

VOLUNTARY PARTICIPATION

Taking part in this research study is voluntary. You may choose not to take part at all. If you agree to participate in this study, you may stop participating at any time. If you decide not to take part, or if you stop participating at any time, your decision will not result in any penalty or loss of benefits to which you may otherwise be entitled. If you choose at some point in the study to stop, the portion you did complete will be included in the study results.

QUESTIONS

Questions are encouraged. If you have any questions about this research project, please contact: Jack Michael Peevyhouse at: jpeevyhouse@gordonconwell.edu: (818) 268-8182. If you have questions about your rights as a participant, please contact the Co-Chair of the Institutional Review Board, David A. Currie, at: dcurrie@gordonconwell.edu: (978) 646-4176.

_____

Your signature indicates that this research study has been explained to you, that your questions have been answered, and that you agree to take part in this study. You will receive a copy of this form.

Participant's Name (printed):   Parent/Guardian's Name (printed)

_____   _____

_____ _____ _____ _____
(Signature of Participant)   (Date)   (Signature of Parent/Guardian)   (Date)
(18 or over does not require parent signature)

RESEARCHER STATEMENT

I have discussed the above points with the participant. It is my opinion that the participant understands the risks, benefits, and procedures involved with participation in this research study.

_____   _____
(Signature of Researcher)   (Date)

APPENDIX C

SCHOOL CONSENT FORM

April 4, 2016

To: Participating School
From: Jack Michael Peevyhouse, Doctor of Ministry – Christian Leadership,
Gordon Conwell Theological Seminary

Dear   ,

In previous conversation I explained I am performing a research study. The purpose of
this research study is to explore leadership identity among mid-adolescents. The results
from this project will assist in the future formation of a curriculum on leadership to be
used with mid-adolescents in private Christian schools.

This research is in the form of a Survey for eleventh and twelfth grade students.

The purpose of this consent form is to acknowledge you have given permission for me to
administer this Survey and the results made available to you will be used for educational
evaluation.

Name of school _____

Signature of school representative _____ _____
(or name in lieu of signature)   Date

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VITA

JACK MICHAEL PEEVYHOUSE

January 2018

Born: Earlimart, California February 16, 1955

Graduated from: Delano High School 1973

A.A., Bakersfield Community College, 1975

B.A., Southern California College, 1977

M. A., Fuller Theological Seminary, 1980

Fourth Year of Work

Graduation expected January 2018